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New Congress (I) Ministry In Punjab

FORMIDABLE TASKS BEFORE DARBARA SINGH

Merger Of Chandigarh And Leftout Punjabi-Speaking Areas Should Be Given Top Priority

Tasks facing new Punjab Chief Minister Darbara Singh are really formidable.

With a razor-thin majority of only four in 117-member state assembly, he would have to strive hard to keep his flock together. The first rumblings were audible when he had to struggle for three days before announcing his eight-member cabinet. Claims by rival factions within the party necessitated wholesale change in the original list. The ranks of the disgruntled would swell after the promised expansion has been carried out.

With the exception of Sardar Santokh Singh Randhawa, his team is inexperienced insofar as governmental work is concerned. Most agonising is the fact that the cabinet is not exclusively of his choice, most of the men being compromise candidates foisted on him by the central leaders. In this way, he would be hard put to it to manage the state's complex problems.

Sardar Darbara Singh has many years of administrative experience. His devotion to secularism as well as political and social service is well known. But his open and one-sided animus against "communalism" of the Akalis would be a handicap because he tends to ignore the more virulent communalism of some Hindu bigots led by Arya Samajis.

His declaration that his first priority would be a "crusade against corruption" is welcome. But this tricky job is easier said than done. If he can reduce corruption by even 10 percent, not to speak of eliminating it altogether, he would be worthy of plaudits from everyone. His

emphasis on Mrs Indira Gandhi's 20-point programme to help the weaker sections is understandable. But the real taste of the pudding lies in its eating. He would be judged most by the results he obtains from its implementation. Despite the loud talk about it during the dreaded emergency, the common man's lot was not infinitely better than before.

The new cabinet's immediate task should be to build a strong economic, social and political infrastructure. It is not correct to say that the previous Akali ministry did nothing substantial in the matter. For the first time in Punjab history, Sardar Parkash Singh Badal introduced development plans for the rural areas through focal points and opening of rural dispensaries, thereby trying to bridge the gap between urban and rural amenities. If, in the pique of the

moment, these worthwhile projects are scrapped or modified, it would be a tragedy. Rather, they should be vigorously pushed through to finality.

Then there are issues which transcend party barriers. They include the merger of Chandigarh and leftout Punjabi-speaking areas with Punjab, the retention of headworks at Ropar, Harike and Ferozepore with the state, reversion of control of Bhakra-Nangal complex to Punjab, and

equitable distribution of Ravi-Beas surplus waters. To them must be added the need for securing large-scale industries for the state and the speedy consummation of Thein Dam and other power projects.

Some of the decisions were made by Mrs Gandhi herself way back on January 29, 1971, and they were to be implemented "within five years". Now that she is again at the helm of affairs at the centre and there is Congress (I) ministry in Punjab, Sardar Darbara Singh should not find it difficult to have them translated into reality. In this noble venture, he shall have the support of all parties in the state. He must not run away from them merely because they are espoused by Akalis.



Guru Arjan Dev's martyrdom anniversary falls on June 16, this year.

Wrangles, Counter-Claims Mar Ministry-Making In States

New Arrangements At The Centre Not Impressive

Ministry-making in the nine states, which went to the polls two weeks ago, and finding new men for the central cabinet were the chief preoccupation of political leaders, especially of Congress (I).

Except in Tamil Nadu where Mr M.G. Ramachandran took over as chief minister, neither the exercise was smooth, nor the results impressive. Democratic processes were muffled and imposition from the top made the rule.

Ordinarily, the Congress (I) legislature parties in the states concerned should have been given the unfettered freedom to choose their leaders. But this was not done, thereby dealing a blow to democratic traditions. Drafting of men from the centre to lead state governments in some states was not due to lack of talent in the state parties but was occasioned by the central desire to have its own favourites at the helm of affairs there.

Only in Gujarat, Rajasthan, and Orissa, the choice of new chief ministers was free from factional struggles.

In Punjab, Prime Minister Mrs Gandhi had to snub the two warring groups, who stood outside her residence in battle arrays, and personally decide in favour of Sardar Darbara Singh. Fortunately, the choice was accepted relatively fast, though the dissident groups delayed the swearing-in of the ministry with their counter-claims for due representation.

In Madhya Pradesh and Maharashtra, the going was tough, with the state leaders putting up stiff resistance. In M.P., the strife was mitigated with the offer of deputy chief ministership to Mr Shiva Bhanu So anki who was the main contender against Mr Arjun Singh. But in Maharashtra, former Chief Minister Vasantdada Patil stuck to his guns till the end. He turned down, firmly and scornfully, twin offers of a berth for him in the central cabinet and deputy chief ministership for his wife. Thus, the election of Mr A.R. Antulay as the leader, with blessings from Mrs. Gandhi, cannot hide the internal fissures. These can grow to menacing proportions if he is unable to win over the traditional powerful Marathas in the party.

Uttar Pradesh faced a dilemma. Its party had "unanimously" elected Mr Sanjay Gandhi as its leader. But the prime minister, in keeping with her earlier declaration, refused

to allow him ascend the throne in Lucknow. The job would have tested the youngman's ability to clear the mess and provide a bold and imaginative leadership in that vast state. If he had succeeded, he would have earned more laurels for himself and his mother. But if

he had failed, he would have been exposed as a "gas bag".

In Bihar, the choice of Dr Jagannath Mishra was a foregone conclusion.

At the centre, the long-awaited expansion has not answered all the questions. Important portfolios like defence, industries, steel and mines, labour, and health and family welfare are still without full-time incumbents. The three new

cabinet ministers have been given departments by chipping and chopping responsibilities of other men—things which do not make much sense. Also most of the new entrants are unknown entities. Maybe more inductions would change the picture for the better. Of course, inclusion of Sardar Buta Singh was expected for long.

N.S. Vasant Is New P.S.E.B. Chief

Sardar N.S. Vasant, General Manager of Delhi Electricity Supply Undertaking, has been appointed Chairman of the Punjab State Electricity Board.

He took over from Sardar T.S. Madan who has proceeded on leave.

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A THOUGHT FROM GURBANI

The dirt of mind through Simran goes
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—Guru Arjan Dev

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DEVOUT MARTYR

Guru Arjan Dev, whose martyrdom day we are celebrating this week, had very few equals. In the long line of Sikhs who sacrificed their lives for noble causes, he was the first; braving the indescribable tortures inflicted on him, he bowed to God's will without murmur, thereby setting an example to be emulated later on by tens of thousands. This was the first encounter with death of a saintly person through non-violent means. But it did give birth to a new thinking among his followers who felt that religious persecution had to be met with arms also; that was why Guru Hargobind donned the two swords of "miri" (temporal power) and "piri" (spiritual power), and asked his men to learn the martial art of fighting.

The Fifth Guru, brought up on the lines laid down by his predecessors, took measures to consolidate the Sikh faith. He initiated steps to build the Golden Temple at Amritsar as converging centre of all faithfuls; the fact that its foundation stone was laid by Mian Mir, a Sufi Muslim saint, testifies to the Guru's sense of secularism; in his eyes, all human beings were the creation of the Almighty and all religions were mere different paths to attunement with Him. He also compiled the Adi Granth with composition of the first five Sikh Gurus as well as various Hindu and Muslim men of God; this was the first time that a religious scripture contained hymns of persons from other faiths also; this constituted an attempt to end religious bigotry and propagate the concept of universal brotherhood.

To strict principles, the Guru adhered; for him, wealth and fame had no attraction; faith in truth and God was uppermost in his mind; and he practised what he preached. Humility was one of his cardinal qualities; yet he was brave and defiant when confronted with a challenge; then even death could not cow him down or dampen his spirits. The prestige of the community he valued more than his own self-respect; that was why he rejected the hand of Chandu's daughter for his son when the latter had made disparaging remarks about his community.

Amidst celebrations, which have been replete with Kirtan, processions and diwans, we have to think seriously whether we are truly following that prince among martyrs. Scruples most of us have discarded in selfish pursuits while interests of the community have been subordinated to personal ends. The esprit-de-corps, which the Guru nurtured so assiduously, is nowadays conspicuous by its absence amongst us. The craze for sacrifices for noble causes and the community's good, though still found among the masses, is lacking among the leaders; the latter are always busy feathering their own nests, unmindful of others' welfare or needs. Let us, during this auspicious week, indulge in introspection and become true followers of the Great Guru.

NOTES AND COMMENTS

AKALI ROLE

After a gap of nearly three years, the Akalis would again be sitting on opposition benches in Punjab assembly. Though they did put up a dogged fight in assembly elections last week, they could not muster enough strength to return to power; for this debacle, they themselves are to be blamed; if all had worked together for the success of official candidates, keeping aside their personal dislikes and factional motives, they could have won at least 10 to 15 more seats. And this could well ensure their victory at the hustings.

Now that the issue has been settled for the time being, Akalis would do well to ponder over their recent actions, remedy the factors which led to their downfall, and try to rise, phoenix-like, from the ashes. Their role for the time being should be of constructive opposition, not of mere destructive approach. In this way, they can hope to win back the faith and affection of the Punjab masses. If some of them felt disgusted, it was mainly because of the Jathedars throwing their weight about and getting things done their own way. It is high time the Jathedars learned a lesson.

The first start must be made with house-cleansing. Jathedar Jagdev Singh Talwandi is one

of those most worsted; he lost heavily in his own Ludhiana district which had all along been an Akali stronghold; elsewhere his men could not make the grade for varied reasons. To some extent, this could be deduced as a lack of faith in his leadership; in his own interests and for the good of the party, he should now make way for another person who can impart dynamism, statesmanship, and factionless leadership to the Shiromani Akali Dal.

Sardar Parkash Singh Badal has the backing of nearly 28 of the 37 Akali MLAs. Though he may be held responsible for several acts of commission and omission as chief minister, none can challenge his wisdom, sincerity and secularism which are necessary to keep the State free from communal virus. If he could not push his development plans at a faster rate, the fault again lay with the organisational leaders who interfered at every stage in the day-to-day working of government machinery; for instance, focal points were changed several times under one pressure or the other. Defeat would enable the Akalis to gauge their real self and value, and we hope they would emerge brighter and purer from the ordeal.

NIRANKARI PRESSURE ?

The CBI inquiry into the murder of Sant Nirankari Chief Gurbachan Singh and his bodyguard, Pratap Singh, has apparently got stuck up in a blind alley; despite loud claims now and then for a "break through in a day or two", no definite clues are available yet about the real culprits or their motives. The police has arrested four persons so far but none of them has been pinpointed as a definite murderer or an accomplice in the conspiracy; teams sent to various states have drawn a blank. Even the navy divers, called from Bombay, to dig out the alleged weapons used from the Jamuna bed did not succeed; now the story has been dished out that these weapons, after having been dumped into the river after the commission of the crime, had been retrieved by the assassins. If this yarn is to be believed, then the alleged murderers are bigger experts than the navy divers.

As the pressure from Sant Nirankaris mounts, the police has been harassing people in the trans-Jamuna area of the Indian capital. Every Sikh, who has been attending a particular Gurdwara or the adjoining Akhara, is a suspect. Local leaders allege a reign of terror in the area let loose by the police.

Encouraged by police high-handedness, followers of late Gurbachan Singh have been belabouring every Sikh who happens to pass by their Nirankari Bhavan; this is, to say the least, very saddening.

Now stories have been put out in the press that the conspiracy was hatched with the "active support" of Sant Jarnail Singh Bhindranwale; this may be just preparing the ground for his arrest. His application for anticipatory bail has been rejected by the Delhi High Court, though Gurbachan Singh himself was granted it even when he and his men had been hauled up for mowing down, with bullets and other lethal weapons, 13 innocent Sikhs at Amritsar in 1978. Of course, the discretion lies with the individual judge, but Sikhs feels sad that a distinction should have been made between two personalities; Sant Bhindranwale is a much more pious and godly man than Gurbachan Singh ever was; he is also held in much more reverence by people than the latter. The Sant, devoted as he has always been to peaceful protests against Gurbachan Singh's antics, could not be a party to such a heinous crime. He has proclaimed he is "ready" to offer himself for arrest. Therein lies his bravery and proof of innocence.

Sacred Sikh Shrines Associated With Guru Arjan

By :
Prof. Rajindar Singh,
P.E.S. (Retd.)

In his life-span of 43 years (1563—1606), including 25 years of pontificate (1581—1606), Guru Arjan Dev, the fifth Guru sanctified several places. They are mostly situated in the district of Amritsar, though some of them now form parts of Jullundur Doab and Lahore as well as Gujranwala districts of West Pakistan. His grateful Sikhs have constructed magnificent gurdwaras to mark these sacred places. I give here below a brief account of such important places:—

Haveli Sahib Goindwal Sahib

This was the residential house of Guru Arjan Dev, the third Guru. Near the verandah is a small room. Here was born Guru Arjan on 15th April, 1563 A.D., the youngest son of Guru Ram Das and Mata Bhani. A site, called 'Thamb Sahib' shows the stump of a tree which served as a prop for the infant Arjan to stand up on his legs.

Towards the west of Phillaur, some 18 Km. away from it is Meo gram, the village where Guru Arjan was married to Mata Ganga, daughter of Krishan Chand in 1579 A.D. In the last pages of Guru Granth Sahib after the Sanskrit Salokas are given some stanzas under the heading 'Phonch', which recall the wedding songs

sung on the occasion. The parental house of Mata Ganga is now a Gurdwara.

Lahore, Diwan Khana Guru Ram Das

After Prithi Chand and Mahadeo had declined to go to Lahore to attend the marriage of Sahansar Ram's son, a cousin of Guru Ram Das, the fourth Guru departed Arjan Dev to represent him on the occasion. He stayed at Dewan-khana Guru Ram Das. The stay was prolonged because of the intrigues of Prithi Chand. Arjan pined for Guru's Darshan and expressed his yearning in Shabad Hazare Majh Mohalla I. Prithi intercepted these letters. It was one of the issues which clinched the succession in favour of Guru Arjan Dev. The historic place was left at the mercy of Pakistan in 1947.

Guru Ke Mahal, Amritsar

It is supposed to be the first building on Amritsar (Chak Guru) situated on the way from Guru Ka Bazar to Lohgarh. It formed the nucleus of Ramdas-pur. Guru Arjan ascended the 'Gadi' here in 1581 when 'Tilak' was applied and the period of his Guruship commenced.

Harimandir Sahib

Every inch of Darbar Sahib, its precincts, the Amrit-sarovar and the circumambulatory path (Parkarma) round it bear the foot-prints of Guru Arjan. The work had been started by the Fourth Guru. He bequeathed it to Guru Arjan, who completed the Pool of Nectar and then constructed a temple in its midst, open on all fours, and accessible to all, big and small, irrespective of faiths, creeds, castes and colours. It was completed by 1589 A.D.

To the south of Darshan Darwaza is a 'Ber' Tree, whose fruit is as tasty as an Illachi and therefore called *Illachi Ber*. The Fifth Guru sat under the sparse shade of this tree to supervise work of excavation and construction. Others too would assemble here after a hard labour. Prominent among them was Bhai Salo. Mehtab Singh of Miran Kot and Sukha Singh tied their houses to the trunk of it, when they came from Rajasthan in 1740 and swooped upon Macca Ranghar, who had defiled the sanctuary with his mad orgies. Baba Buddha, the first head priest of Harimandir set under a 'Ber' on the northern wing and collected material for construction. A *Tharra Sahib* exists to the east of the temple from where Guru Arjan expounded the gospel of Guru Nanak to the Sangat. *Dukh Bhanjan Sahib* is a portion of the Pool of Immortality on the east under a 'Ber'. A dip at this spot is believed to heal all ailments.

Guru Arjan Dev sanctified several places. His grateful Sikhs have constructed magnificent Gurdwaras to mark these sacred places.

In the Guru Ka Bagh is situated *Mandji Sahib* where Guru Arjan held Diwans, where besides giving sermons in the afternoon every day, he would also distribute clothes, and food to the needy. Opposite to 'Har Ki Pauri' to the east of the Golden Temple near Ber Dukh Bhanjani, is a platform called *Athh Sathh Tirath*, which commemorates the arrival of 'Pothis' from Goindwal containing the 'Baris' of the first four Gurus, then in possession of Baba Mohan.

Tahli Sahib Santokhsar

The excavation of Santokhsar had been in progress since the time of Guru Ram Das. Under the shade of a Tahli tree Guru Arjan used to sit to supervise work.

Tobha Bhai Salo recalls the self-less services of Bhai Salo in the execution of Guru Arjan's plans for the development of Amritsar. It is situated in a Bazar.

Janbar village lying some 20 miles south of Lahore had the honour of having a pillar, called *Dukh Niwaran*, believed to heal leprosy. The villagers had preserved a warden staff and a pair of shoes of the Guru and reposed the faith that the touch of the articles healed patients like a magic wand.

Chola Sahib

To avoid all chances of confrontation between the Sikhs and the Minas, Guru Arjan proceeded to Sarhali. The residents of Sarhali paid scant attention to the visitors, and the Guru went away to village Chaffar. He stayed at the thatched hut of a poor devotee, Homa by name. Thence he made way to Bhaini, where the wife of the village headman presented him a tunic (a 'Chola'). The Guru blessed the village, "Chola, Guru Ka Ola".

Wadali from Chola Sahib he went to Wadali 7 Km. South of Amritsar. Here was born Hargobind, the successor Guru in 1595.

Chbheherta Sahib

To commemorate the birth of his son and to meet the needs of people for water, Guru Arjan dug a well with six Persian wheels plying over it.

Pipli Sahib

When Prithi Chand stopped all supplies to the Langar and misappropriated the offerings? Bhai Gurdas sat under a Pipal tree outside the boundary of Guru Ka Chak and received the Sangats and collected their offerings for the Guru.

Tarn Taran

Guru Arjan was a builder par-excellence. In the heart of the Majha between the Ravi and the Beas a tank was dug and a temple was raised between 1590 and 1596 A.D. It would, he said, serve as a "ship of salvation". The sturdy Jats of Majha, the Maghails, entered the fold of Sikhism and became its back-bone. A dip in the tank, according to the faithful, removed leprosy.

On the banks of the pool were the residential quarters of the Guru. A well was dug to provide water.

Kartarpur

In the Jullundur Doab he laid the foundation of the city of Kartarpur, by digging the first sod of a well, called Gangsar, which would be as sacred as the holy Ganges.

Baoli In Dabbi Bazar Lahore

During his visit to Lahore, he constructed a Baoli (a well with steps descending to the level of water).

He also paid a visit to village *Bhagath* in Gurdaspur and met Baba Sri Chand.

Guru Ka Bagh

Situated in the village Ghukewali, Tehsil, Ajnala some 18 Km. from Amritsar, Guru Arjan stayed here for sometimes. The house he stayed at was converted into a Gurdwara. It became the focus of a classic struggle during the Gurdwara Reform Movement in 1921.

Ram Sar

The ever-lasting contribution of Guru Arjan Dev is the compilation of *Adi Guru Granth Sahib*. The work needed solitude and he selected a place of natural beauty not far from the Harimandir. Jand, Ber and Pipal trees provided cool shade. A pool, Ram Sar was constructed and round about it tents were patched up for bards, minstrels and saints who offered to assist. Here he dictated the hymns to Bhai Gurdas, who acted as the scribe. The monumental work was completed in 1604 and installed in the Harimandir with Bhai Buddha as the first Granthi.

Dera Sahib Lahore

This Prince of Martyrs was in 1606 executed under the orders of Jehangir by Murtaza Khan, the Governor of the Punjab. He was tortured at Lal Kuan some 200 steps south of the Lahore fort, where lived Chandu Shah, a Mughal official, who was bent upon wreaking vengeance upon the Guru for the latter's refusal to accept the hand of his daughter for his son Hargobind.

Guru Arjan (1581—1606), the fifth Guru of the Sikhs, was the *First Martyr* to the faith. He was victim of not only the fanaticism of Jehangir but had incurred the displeasure of the Emperor because Sikhism was becoming very popular in north India and many Hindus and Muslims were being attracted by this faith. Born on 15th April, 1563, Guru Arjan was an original thinker, illustrious poet, practical philosopher and a great organiser.

It will be interesting to analyse the achievements of this great Guru and also to probe into the ulterior motive of Jehangir who was determined to put an end to this faith.

Harimandir

Soon after his succession in 1581, Guru Arjan started building Harimandir in the Chak Ramdaspur. He invited Miran Mir—a Muslim saint of Lahore to lay its foundation stone. Instead of building the shrine on a high plinth, as is customary with the Hindus, he had it built on a level lower than the surrounding land so that the worshipper would have to go down the step to enter it. Unlike Hindu temples which had only one entrance, Harimandir was open on all four sides. These features were symbolic of the new faith which required the lowest to go even lower and whose doors were open to all who desired to enter it.

After the Harimandir was completed, Chak Ram Daspur was renamed as Amritsar. As thousands of Sikhs visited the city every day, it soon grew into the premier commercial centre of the province. The city became the most important place of pilgrimage for the Sikhs. What Mecca was to the Muslims and Benaras to the Hindus, Amritsar became to the Sikhs. The vast area covered by the Harimandir, the holy tank and the Akal Takhat, which was added later clearly indicate the growing popularity of the new faith during the life-time of Guru Arjan. It could accommodate lakhs of people—as it does even today. It was intended to be the focal point of attracting the followers of the Guru and it has remained so till this day.

Towns

Besides Amritsar, the Guru built three other towns—of these one was Tarn Taran, eleven miles south of Amritsar where a Gurdwara and leprosarium were built. The other was Kartarpur in the Jullundur Doab and the last was Hargobindpur on the river Beas.

Dasvandh

To raise money for the building of Harimandir, Guru Arjan asked all Sikhs to donate *dasvandh*—a *tenth* of their income—in the name of the

Probing The Ulterior Motive Of Jehangir

Martyrdom Of Guru Arjan

By : Dr. K. Jagjit Singh, Khalsa College, Bombay

Guru. In this way a central pool of money was created for the communal projects and contribution of *dasvandh* became a regular feature.

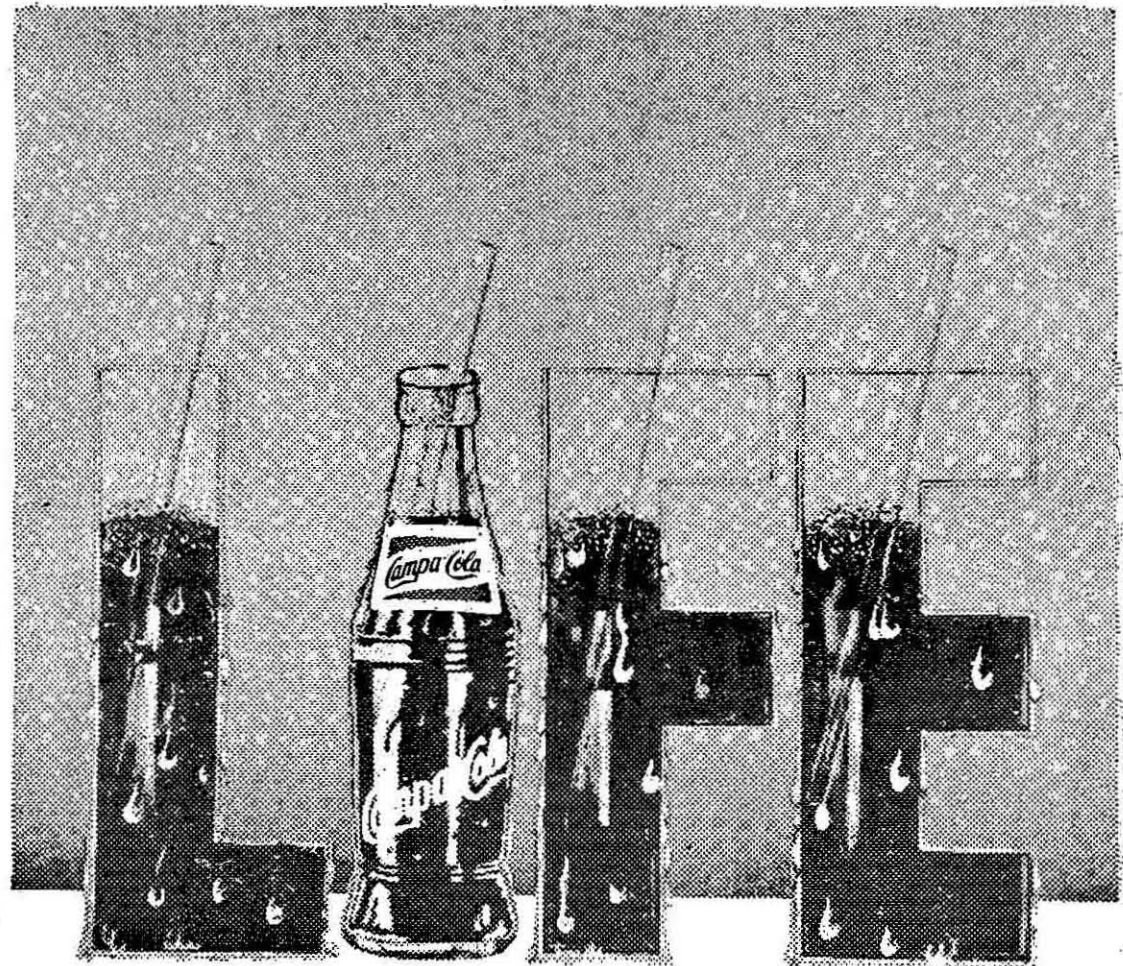
Compilation of Adi Granth

Guru Arjan was a gifted and prolific poet. He desired to raise the status of Sikhism from a sect to a religion. This object could be attained by providing the Sikhs with not only a place of pilgrimage but also a holy scripture of their own. The Guru was aware of the danger of spurious scriptures gaining

currency. He, therefore, decided to make an authentic completion of the writings of his predecessors. He welcomed contribution from different sects of Hindus and Muslims for consideration. Hindu and Muslim writings were included in what is called the *Bhagat Vani*. Adi Granth is thus unique amongst a world scriptures as it includes hymns written by non-Sikhs. Guru Arjan believed that a faith should produce a balanced outlook. Therefore, while editing and compiling its contents he arranged them in an orderly

manner and in such a way that they reflected philosophy of the balanced life. The Granth reflected the faith of Nanak in its totality. Its hymns were of a high poetic order and its language simple. The holy book at once became a most powerful factor in spreading the teachings of the Gurus amongst masses.

After compiling the book, he installed it in Harimandir in 1604 and himself bowed before it. By doing so, he was acknowledging the higher authority of the *Gurbani* to that of personal



Life is full of Campa-Cola times

Times of fun,
Times of joy,
Times that you
Can best enjoy
With Campa-Cola,
The Only One.

Life is full of Campa-Cola times.

nal importance and significance which he possessed as a Guru. The book became the focal point both in the life of an individual and the community. It became source of consolation, joy and encouragement.

The compilation of Adi Granth was an important landmark in the history of the Sikhs. It became the sacred Granth of the new faith and created consciousness among the Sikhs of their being a separate community. It served as a source of divine wisdom. Its fascinating hymns chanted in deep reverence and devotion inspired the minds of listeners to lofty ideas of simple living and high thinking. The Granth soon began to serve as the symbolic representation of the Gurus.

There is a tradition that while the Adi Granth was being compiled, those who were jealous of the Gurus informed Emperor Akbar that the book contained teachings which were hostile to Islam. A copy was thus brought to Akbar, who was pleased to find out that it contained composition not only of the Sikh Gurus, but of Hindu and Muslim saints as well. To express his satisfaction he made a gift of gold to the books and offered robes of honour to Bhai Buddha and Bhai Gurdas who had brought the book.

The fact that Akbar was approached and an attempt was made to poison his ears indicates that vested interests had started actively operating and they were ready to use both fair and foul means to stop the peaceful spreading of the faith.

Growing Popularity

Guru Arjan was the first Sikh Guru who laid aside the garb of *Faqir* and kept an establishment like a grandee and engaged also in trade in a grand style. According to Trumpp before Guru Arjan, the Sikhs were a community neither very numerous nor much taken notice of. This stage was considerably changed under Guru Arjan. The Hari-mandir became a rallying point for the Sikhs.

Guru Arjan's reign saw the full flowering of Sikhism. The number of his followers increased by leaps and bounds. To them he was indeed an important temporal and spiritual figure. Under him everything was set fair for the achievement of a great destiny.

As the Sikh increased in number and spread fast over the Punjab, they began to draw public attention on themselves and this aroused the suspicion of the Mughal Government.

In the writings of the Sikh Gurus there was an unmistakable insistence on the uniqueness and universality of Guru Nanak's message. The belief that the truth discovered by Guru Nanak and shown to others was superior to any other was shared alike by the Guru and his followers.

Today Jehangir lives only in the pages of history whereas the entire Sikh community is a living monument of Guru Arjan.

Moreover the teachings of the Sikh Guru never attempted any combination of existing patterns of beliefs to constitute a new and more pleasing pattern or any reconciliation of Hinduism and Islam. In fact to get to the source of religion itself the Sikh Gurus had set both Hinduism and Islam aside.

Jehangir : Man Of Contradiction

Both Akbar and Jehangir were contemporaries of Guru Arjan. When Jehangir succeeded Akbar, there was sudden change in the religious policy of the Mughal Empire. Jehangir was a strange compound of tenderness and cruelty, justice and caprice, refinement and brutality, good sense and childishness. According to Vincent Smith, his love for ease, his self-indulgence in drink and love, his caprice and cruelty and his superstition and childishness were notorious. His character was full of contradictions. This can be seen in one of the twelve Institutes in which he says, "No person is permitted to make or sell wine or any other prohibited liquor which occasion inebriety, though I myself am addicted to wine-babbling."

He says, "I have been accustomed to take wine from my eighteenth year to the present, which is the thirty eighth year of my age, have regularly partaken of it. In early days, when I craved for drink, I sometime took as many as twenty cups of double-distilled liquor".

Though a Muslim can have at the most four wives, according to Father Xavier, Jehangir had no less than twenty lawful wives. Concubines raised the harem to the monstrous number of 300. There is thus much in Jehangir's character that deserves to be condemned.

Jehangir's religious policy is also not easy to define. Sir Thomas Roe denounced him as an atheist. He did not also frankly accept any particular revelation or subscribe to any definite creed. His personal religion seems to have been a vague deism. He assumed the name and title of Nur-u-din Muhammad Jehagir Padshah Ghazi.

At Jehangir accession, the Muslim theologians who had not been pleased very much with Akbar's attempt at secularizing the state seem to have tried to win back their lost influence. Mulla Shah Ahmed, one of the greatest leaders of the age, wrote to various court dignitaries exhorting them to get this state of things altered in the very beginning of the reign because otherwise it would be difficult to accomplish anything later on.

Jehangir maintained intact the Muslim organisation of the state in its essential aspects. Those who could influence him believed that if a man believed in the truth of a religion, he could only prove it by persecuting the non-believers. It is said that in the beginning of his reign Jehangir favoured Islam in order to seat himself securely on the throne of Delhi. He acted as 'Protector of the True Faith' rather than as the King of a vast majority of non-Muslims.

Jehangir's attempt at playing the part of a *Protector of the True Faith* led him into the persecution of religious opinions not favoured at the court. Following facts throw ample light on the religious policy of Jehangir :

- i During his reign converts to Islam, according to Jesui authorities, were given daily allowances;
- ii When Mewar was invaded many temples were destroyed. When he visited Kangra and Ajmer he desecrated many Hindu temples;
- iii He prosecuted Jains. Their religious leaders were accused of immoral practices. He summoned Man Singh, their religious leader to his court. Afraid of meeting a more ignominious fate, he took poison on his way. Jehangir issued orders thereupon for the expulsion of the Jains from the Imperial territories;
- iv Qazi Nur Ullah was flogged to death by Jehangir on account of his being an effective Shia writer;
- v Shaikh Ibrahim, a religious leader of Punjab who had a large number of Afghan followers was imprisoned in the fortress of Chunar.
- vi Shaikh Ahmed Sirhindi was a scholar and leader of Chistia Qadain and Naqsbandia sect of Muslims. According to some Muslim theologians he claimed to have risen to the status higher than that of the Caliph. He was called from Sirhind and asked to explain his position. Not satisfied with his explanation, Jehangir ordered the Shaikh to be imprisoned for his refusal to perform Sijda.

Scholars give the following explanations for the torturous death of Guru Arjan :

- 1) During the early years of Jehangir's reign Shaikh Ahmed Sirhindi felt jealous of Guru Arjan's influence especially with Muslims. He wrote in

strong terms to Jehangir against Guru Arjan. He was not well disposed towards men like Mian Mir and other Sufis who believed in tolerance of other faiths.

2) According to Sikh tradition, Jehangir's wrath was also aroused by Diwan Chandu Shah whose offer for the marriage of his daughter with the Guru's son Har Gobind had been earlier turned down.

3) The whole period of Guru Arjan was also influenced by the opposition of his elder brother Prithi Chand. With Mughal courtiers and officials, Prithi Chand conspired successfully to turn the Emperor's mind against Guru Arjan and was responsible for the Guru's death.

In fact Guru Arjan had incurred Jehangir's displeasure because Sikhism was attracting many followers and was becoming very popular in north India. Some Muslims were also reported to have accepted him as their religious leader and thus renounced Islam. Two courses, Jehangir himself says, were open to him. He could either convert Guru Arjan to Islam forcibly or take steps to close his 'religious shop'. It seems that for long he had been considering both these courses and fortune provided him with an excuse which settled the matter for him.

Khusro had met Guru Arjan in the company of his grandfather Akbar and when after the unsuccessful rebellion against his father he fled to Punjab, he waited on Guru Arjan. Jehangir was already hostile to the Guru and this meeting provided an excuse to put an end to the false traffic. Jehangir writes about this meeting in his autobiography. He says, "In these days when Khusro passed along this road, this foolishly insignificant fellow (Arjan) proposed to wait upon him. Khusro happened to halt at the place where he lived. He came to meet him. He discussed several matters with him and made on his forehead a finger mark in saffron which in terms of Hindu is called *Qashqa* and is considered propitious".

In fact the Guru could never contemplate involving himself in the struggle for throne. This was struggle for power and the Guru had nothing to do with it. According to Macauliffe Khusro was provided with a few thousand rupees. Beni Prasad in his *History of Jehangir* puts this amount at Rs 5,000/-.

As already seen, in fact, Jehangir himself was opposed to Guru Arjan possibly because of his popularity. He was eagerly waiting for an opportunity to lay his hand upon him. His writing in *Tuzke-Jehangiri* clearly reveals his ulterior motive and intensions.

(Continued on page 16)

Guru Arjan Dev

"Alas! many a precious life has been spent and lost in this thankless business of reforming the human beast, yet still one sickens at the sight of society and its carnal pursuits."

—Prof. Puran Singh.

Guru Arjan, the fifth Guru of the Sikhs, though not a founder of the Sikh faith, but it was he who placed the new faith on proper and firm footings. There is no doubt that the four Gurus who preceded Guru Arjan had each one of them played his part. Guru Nanak, the founder of Sikh faith, preached Unity of God (*Sahib mera eko hai, eko hai bhai eko hai*); according to him there was no need of the crowd of deities, gods and godmen. He rejected polytheism, worship of idols and the caste system so deeply rooted in the Indian society. Secondly, he preached the brotherhood of man. He said that all human beings were the creation of the Almighty, there was no high or low. Thirdly, he initiated the institution of *langar* (free kitchen) where every one irrespective of caste and creed sat together and ate.

Guru Nanak was succeeded by Guru Angad who gave "definiteness and distinctiveness" to the general principles laid down by Guru Nanak. He modified the Gurmukhi script which, in the words of Duncan Greenless, "did much to break-down the haughty exclusiveness of the Brahmins, who had enjoyed almost a monopoly of literacy and learning for so many years". He took interest in physical exercises to maintain the health of his disciples. He collected information from his disciples coming from far and near and had Guru Nanak's travels consolidated in writing.

Guru Amar Das, third in line, further developed the institution of *langar*, and made it obligatory for every one to eat in the *langar* before he could have the Guru's *darshan*. Even Akbar, the Great did not violate this principle and partook of meals in the *langar*, before he could see the Guru. He condemned sati, parda, infanticide, renunciation, and encouraged widow re-marriage. As the number of Sikhs had by then increased and were spread over large areas, the Guru divided the country into 22 *manjis* (dioceses), each under the charge of a Sikh. He trained and sent out 95 men and 52 women to various places to preach the new faith.

Guru Ram Das, who succeeded Guru Amar Das, founded Amritsar where the beginning was made by digging a tank (*sarovar*) at the place.

Then came Guru Arjan. He took many steps to nourish the young plant of Sikhism and laid its foundations on firm footing.

Guru Granth Sahib

The first step he took was to compile the Scriptures in the form of a book containing the tenets of Sikhism this was later given the status of Guru by Guru Gobind Singh and since then is known as Guru Granth Sahib. This became the sacred book of the Sikhs, as bible is for Christians and the Quran is for Muslims. Besides the *bani* of the Sikh Gurus, Guru Granth Sahib contains *bani* of the various *bhagats* belonging to other religions, various castes, and hailing from different parts of the country. This creates a sense of national integration, and in the words of Sadhu T.L. Vaswani is "a Scripture of Union, a *melap-shastra*". According to Archer, its compilation "into compact coherent form, and its elevation authoritative scripture was a significant achievement".

Darbar Sahib (Golden Temple)

The second step taken by Guru Arjan Singh was to give his disciples a central place of

worship, a rallying point for Sikhs. He constructed what is now known as Golden Gurdwara (Temple) or Darbar Sahib. Its foundation was laid by a Muslim faquir Mian Mir. It is located in the centre of the tank, the digging of which was started during the time of Guru Ram Das, and its reflection therein gives a nice view.

This "Lordly House, the Court of Honour, the Hall of Audience" having spiritual atmosphere has become the central place of worship for Sikhs, it is the Mecca of the Sikhs, and attracts the devotees from all over the world. The Sikhs have ever since been coming to Amritsar for homage at the Darbar Sahib; the practice was not discontinued even when a visit to Amritsar sometimes meant losing one's life, especially during the 18th Century.

As this central place became a source of inspiration and strength, the Darbar Sahib had to face many vicissitudes of life. Ahmad Shah Abdali (Durrani), whom the Golden Gurdwara appeared offensive and an obstacle in his way, had it demolished in 1762; it was rebuilt by the Sikhs after two years and also cleansed of the rubbish the Durrani had had thrown into it. After a few years, the Durrani again had it destroyed, and the Sikhs again had it rebuilt. Later,

The Real Architect Of Sikhism

By :
Lt.-Col. Gulcharan Singh (Retd.)

when Maharaja Ranjit Singh developed the city of Amritsar, he also had the Darbar Sahib decorated with marble, inlaid precious stones, and gold leaf. During the British rule in India, the Sikhs had to fight and liberate Darbar Sahib and many other gurdwaras from the hold of Mahants who misused these places. In the process lot of Sikh blood has flown in its precincts, and Darbar Sahib has thus become a symbol of Sikh history.

Besides the Darbar Sahib, Guru Arjan have had constructed a few towns also. For example, Tarn Taran and its shrine (asylum for lepers) and Chheharta (both in Amritsar district), Kartarpur (Jullundur district). He also had a baoli built in the Dabbi Bazar of Lahore.

Economic Factors

Alongwith the founding of new towns, the Guru like his predecessors, did not ignore the economic factor. He devoted his attention towards the development of agriculture, small scale industry, and invited artisans to settle down in these places. He directed his followers to engage in horse-trading. He encouraged them to go across the Indus, a taboo in Hinduism, purchase horses in Turkestan and sell them in India. He popularised horse riding among his disciples, and thus laid the foundations of Sikh cavalry; gradually the Sikhs became the finest horsemen in northern India.

All this trade donations brought lots of money and various kinds of precious material to the Guru's coffers.

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Manjis

Guru Arjan re-organised and improved upon the *Manjis* system. The Sikhs in charge of these *Manjis* were designated as Masands. They were the Guru's lieutenants (naibs) who passed on to the Sikhs the Guru's messages and collected donations from them for onward remittance to the Guru.

Thus Guru Arjan had created an autonomous community, a "State within a State", with "a good deal of power and prestige such as must awaken jealousy and suspicion in those who were ultra-loyal to the Mughal Empire".

Martyrdom

The establishment of the Mughal dynasty in India by Babar, and the origin of Sikhism with the advent of Guru Nanak had taken place simultaneously and there was accord between the two in the initial stages during the time of the first three Mughal Emperors and the first four Sikh Gurus and a part of the fifth. These Mughal Emperors respected the Sikh Gurus, and even visited their deras to pay homage, which in turn increased the Gurus' prestige. But the situation took a turn with the accession to the Delhi throne of Jahangir, who could not tolerate the increasing power of the Sikh Gurus which, in time, could prove dangerous. So, Jahangir was out in looking for an excuse so that he could nip the danger in the bud. This is evident from what he wrote in his memoirs: "For a very long time I had been pondering that either this false shop should be exterminated or he (Guru Arjan) should be brought into the fold of Islam." (It is quite likely that since the Mughals had not been firmly established in India till under Akbar, that the confrontation with the Sikhs was postponed!)

In his nefarious designs, Jahangir was assisted by a number of persons and circumstances. The first of this kind was Guru Arjan's elder brother Prithi Chand who had been superseded for gur-gaddi by their father; he often connived with and carried tales to the Mughal Court against Guru Arjan. The second person was Chandu Mal, an official of Jahangir. Chandu Mal, on learning that his daughter had been engaged with Guru Arjan's son, passed certain derogatory remarks against the Guru. The Sikhs resented the remarks and requested the Guru not to accept the relationship. The Guru agreed. (This appears to be the first ever passed *gurmatta*). This estranged their relationship and Chandu started looking for a chance to avenge this insult. He got this chance and joined hands with Prithi Chand.

But what really gave Jahangir a handle to deal with Guru

Arjan was the revolt of the Emperor's son Khusro. The defeated Khusro during his fight had paid a visit to Guru Arjan who had given the prince *tilak* and also blessed him, an ordinary routine followed at the Guru's court whenever some one visited the dera. Jahangir, annoyed at this act of the Guru, fined the latter to two lakhs of rupees. The Guru refused to pay the fine and also advised his Sikhs accordingly. On this the Guru was imprisoned and tortured: he was placed in boiling water, made to sit on the heated iron plate, hot sand was poured over his head. Consequently the Guru died.

In this respect also, Guru Arjan laid the foundations on which a marvellous mansion has since been raised.

Before the Guru expired, he had realised that his followers

needed protection which was not possible without being armed. So, Guru Arjan sent his last injunction to his son and successor, Guru Hargobind, that he should sit on the *gaddi* fully armed, and maintained a military force. He thus laid the foundations of the Sikh martialism.

A Rallying Point

To sum up, Guru Arjan by building the Darbar Sahib at Amritsar gave the Sikhs a central place of worship, created a rallying point for the Sikh nation. He compiled the Guru Granth Sahib and placed it in the Darbar Sahib; he produced a doctrinal sacred book for his disciples to guide them spiritually. He founded a number of new townships and encouraged economic development of these places. He encouraged his Sikhs to go for horse-riding and his son to be armed, thus laying the

foundations of the martial spirit among his Sikhs who, later, became renowned soldiers. Finally he laid the foundations of sacrificing one's life for good and honest cause on which a noble mansion has since been erected.

So, it was Guru Arjan writes Malcolm, "who ought, from this act, to be deemed the first who gave consistent form and order to the religion of the Sikhs, an act which, though it has produced the effect he wished, of uniting that nation more closely and of increasing their numbers, proved fatal to himself". Thus, in the words of Sadhu T.L. Vaswani, "he was, perhaps, the greatest man of his century and these four centuries and more he has been one of the dominant figures in the history of India, the history of the world".

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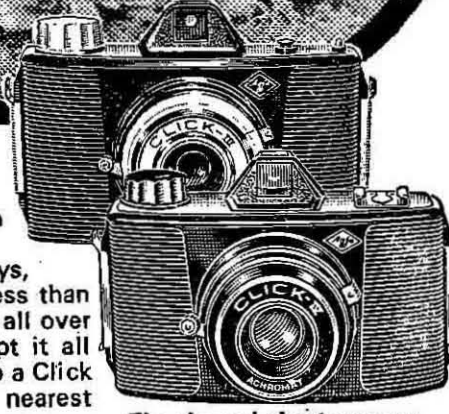




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Martyrdom Of Guru Arjan Dev

By : Prof. Hazara Singh, Ludhiana

The fifth Nanak, Guru Arjan Dev (1563—1606) whose martyrdom anniversary falls on the fourth lunar day of the Indian month Jyaishta, made a distinct contribution to the social transformation in the Punjab. He compiled the Guru Granth, the holy scripture of Sikhs, founded Har Mandir at Amritsar and through his martyrdom showed a way of hope and honour to mankind.

Compilation of Guru Granth

For compiling the Guru Granth, Guru Arjan Dev sorted out the works of all religious teachers belonging to the *Bhagti Movement*. It had been a cult which believed in religious tolerance. Three tests were prescribed for the selection of hymns to be included in the Guru Granth:

- i) such works should preach oneness of God;
- ii) they should neither advocate communal hatred nor incite religious fanaticism; and
- iii) last but not least, they should not deride woman.

In addition to the preachings of the Sikh Gurus, Guru Granth contains the works of Muslim divines like Baba Farid and Hindu saints like Nam Dev. It is, in fact, *Bhagtan Di Bani*, i. e. the word of saints, who preach about the reality of mortal life.

Meditation, meditation, sublime is the meditation of the Lord Master's Name,

Of all the renunciations, the excellent renunciation is the renunciation of lust, wrath and avarice.

None of them either tends to tempt people to lead a virtuous life by assuring them the reward of heaven after death, or frightens them from a life of sin with the warning of suffering in hell. According to the Sikh faith the blessings of a virtuous life and sufferings of a mode of living addicted to vice, are mostly enjoyed and borne during the span of mortal life itself.

No brother or sister accompanies them

Leaving behind their property.

Youth and wealth they march off

They know not their kind and Beneficent Creator Lord

and shall be pressed like the basket full of sesame.

If the Lord shows His grace,

then alone meditate I upon the Lord.

Associating with the saints, one falls not into hell

O Lord, bless Thou Nanak, with the gift of Thine Nector Name.

He ever sings the songs of Thine Praise.

Guru Arjan Dev also popularised the Gurmukhi script so that the words of saints could be presented to people in their own language.

Foundation of Har Mandir

Temples and mosques had been the main places of worship then. Entry to them was restricted to the people of respective faiths. Temples open towards east and mosques face towards west, in which direction Mecca, the birth place of Hazrat Mohammad, is located. Guru Arjan Dev founded Har Mandir at Amritsar. It opens in all the four directions thereby welcoming the people belonging to all faiths and castes to visit it.

The One Lord is the father of all

We are the children of the One Lord

Thou O Lord art our Guru.

The new religious shrine not only believes in the universal pervasion of God but also recognises the oneness of human race. For laying the foundation stone of Har Mandir, Guru Arjan Dev invited the Muslim Divine, Mian Mir. It was a very sagacious step as it demonstrated that the new faith regards all human beings as equal and extends the same respect to all God-fearing people irrespective of their religious beliefs.

Some call on the Lord, 'Ram, Ram' and some 'Khuda'

Some serve Him as 'Gosain', and some as 'Allah'

He is the cause of Causes and Bountiful.

Some talk of the Extender of mercy and some of the Merciful.

Some bathe at the Hindu pilgrim stations

and some make the pilgrimage to Mecca.

Says Nanak, he who realises God's Will

knows the secret of the Lord Master.

Langar or community kitchen is a part and parcel of a Sikh Gurdwara. Every visitor, high or low is required to interdine there. This helps in bringing about social equality among people. The service in the kitchen of Guru is complementary to prayer.

Persecution of Guru Arjan Dev

The foundation of Har Mandir at Amritsar enraged the Mughal Emperor, Jehangir. He lacked the largeheartedness of his father Akbar. The Muslim fanatics did not favour the new faith, as it was emerging as a force equally acceptable as Islam. The Brahmins opposed it, as their superstitious hold on people was waning. Jehangir had also a personal grouse against Guru Arjan Dev because the latter had blessed Prince Khuro who had revolted against the Mughal Throne. The regal representative at Lahore was ordered to persuade Guru Arjan Dev to give up his new faith, failing which he was to be persecuted to death. It was the scorching month of May. On the refusal of Guru Arjan Dev to give up his path, he was made to sit on an iron sheet under which fire was burning. Hot sand was poured over his body to break his iron will through physical torture. He neither sighed nor groaned, but sang in a sublime voice:

'He who chooses the lover's role'

must also choose to walk through death.'

Mian Mir happened to learn about that inhuman treatment being meted out to Guru Arjan Dev. He rushed to the place and in his rage was about to curse the persecutors, when Guru Arjan Dev forbade him saying that God willed like that.

Thine doings seem sweet unto me,

Nanak craves for the wealth of God's Name.

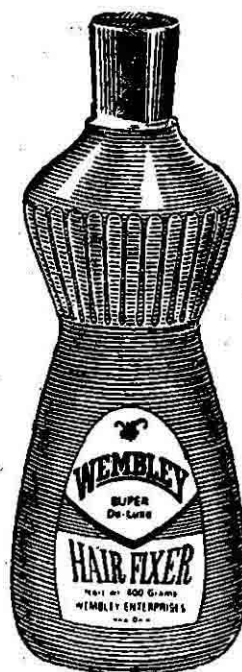
He died with a complete repose of mind without uttering a single word of illwill. All the saints of the past suffered from an inexcusable habit of cursing people in a fit of anger. Such rash curses are the themes of epics. None of the Sikh Gurus cursed even their worst foes, as they believed in the inevitable will of God.

No one is my enemy, nor is anyone

a stranger to me and I am the friend of all.

Effect of Martyrdom

The martyrdom of Guru Arjan Dev was the beginning of a new epoch in the history of the East. So far the cult of non-violence preached by Lord Buddha had remained an academic creed. Guru Arjan Dev was the first to practise it. It had a double purpose. It tended to arouse, through noble and brave sufferings, the hardened and inhuman conscience of the wicked rulers from a slumber. It also inspired the oppressed and the abandoned for an honourable way of life, by impressing on them that non-cooperation with evil is as much a moral obligation as is co-operation with good. Non-violence and passive resistance were fearlessly preached and successfully practised by the fifth Nanak more than two centuries before the American political theorist, Henry David Thoreau, who is regarded the preceptor of both Leo Tolstoy and Mahatma Gandhi, wrote about them in his famous book *Walden*. The inspiring martyrdom of the Sikh Gurus (5th and 9th) marked the advent of an era of hope and honour for our people. The social revolution which got stirred, the political emancipation which became a war-cry and the economic exploitation which was vehemently denounced strove to forge the Indian society into an order which preceded Rousseau's slogan of equality, fraternity and liberty by more than a century.



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Who Is A True Guru ?

By : Sardar Isher Singh, New Delhi

There are Gurus galore these days in our world. So many people claim to be Gurus, having a divine mission of preaching spirituality in all parts of the world.

The origin of such modern Gurus is India but they have their main centres of activity at New York, Miami, Pennsylvania, Milbu, California etc. in U.S.A. and in other rich countries of the West like Switzerland, France, Holland, Italy and England. A few have their centres here in India as well but all such Gurus are living ostentatious lives in richly furnished palatial buildings using Rolls Royce, Mercedes or other costly cars and having all other luxuries of life.

That all such modern Gurus have been able to attract a sizable following is due to the well-established principle of demand and supply. Whereas about 60% of world population is subsisting below poverty line and their foremost demands are food, clothing and other essentials of life, the other 40% have affluence of wealth but not affluence of peace of mind. This rich upper class generally consists of ministers, politicians, high officials, industrialists, businessmen etc. who have acquired their wealth by all sorts of corrupt means. This class stands in need of some such Guru who may not question their corrupt vocational life and yet give them spiritual solace and till them some easy way of salvation. This demand is met by the modern Gurus who readily offer their specialised formula for meditation.

Some attach such esotericism and secrecy to their special methods that they offer to divulge only to those who become their disciples. The formula is then whispered in the ears of a disciple with a strict injunction not to divulge it to others. This procedure makes the personality of a living Guru very important and creates a wide circle of his disciples. Both the Guru and the disciple are enabled in this way to achieve their selfish interests, the former getting easy wealth and the latter easy salvation.

Let us now visualise the picture of a Guru who sacrificed his life for the cause of righteousness about 375 years back. Whereas a modern Guru of today sits on a soft velvety sofa, flower petals are showered on his head by his disciples, takes bath in modern bathroom and swimming pools, Guru Arjan Dev, whose martyrdom day we are commemorating, can be seen, on the other hand, sitting on an iron plate below which fire is burning; hot sand is being poured on his head; he is made to sit in boiling water for a bath, and he still sings *Sweat is Thy Will O' God; I crave from Thee nothing but the wealth of Thy Name*.

And for what purpose he is gladly suffering all this torture?

Mughal Emperor Jehangir himself says in his autobiography *Tuzk-i-Jehangiri* that he ordered torture and death of the Guru as he wanted to stop his preachings which were attracting both Hindus and Muslims. The Guru was not prepared to stop his preachings which constituted the very purpose for which he was called a Guru. That purpose was to propagate the ideal of devotion and worship of One God by all human beings whether Hindus, Muslims or any other. This constituted the objective of all the Sikh Gurus from Guru Nanak to Guru Gobind Singh.

The practical example of Guru Arjan Dev leads us to understand who can be treated as a True Guru. The history records that the Muslim saint, Mian Mir, who was very friendly with Guru Arjan Dev, came to see him and expressed his great surprise why the Guru was not using his divine powers to destroy the tyrants. The Guru said the Divine powers were not meant to be used to achieve comforts for self; rather the self was meant to obey Divine Will.

He alone can be called a Guru who realises the Will of God and does not assert his own selfish will. Guru Nanak had said: "He, who realizes the Will of God, asserts no more his own selfish Will, (Haumai)"—*(Nanak hukmai je bujhai ta Haumai Kahai na koe (Japji))*.

This freedom from the sense of selfishness or *Haumai* constitutes one essential quality of a True Guru.

Guru Nanak has used here rather a new word *Haumai* implying something which is opposite to God's Will. This is so because God is the source of all goodness and His Will means all goodness, righteousness or Dharma. If man asserts the free will given to him by God, ignoring the voice of God's Will or the voice of righteousness or Dharma, which is indicated to him by his own conscience and is affirmed and fostered by the teachings of a True Guru, that means assertion of *Haumai* which is evil and opposite to God's Will.

In previous religious philosophies, evil is represented by Maya, Satan, Iblis etc. but these are only symbolic words having no real personified forms. Guru Nanak has indicated a reality that evil is inside man as his *Haumai*.

Guru Arjan Dev's mind was saturated with the realisation of God's Will and by his sacrifice for the cause of righteousness he has left his footprints on the sands of time and a great lesson for the world that a True Guru is he, who is altogether free from the evil of *Haumai*.

He also describes the second essential qualification of a True Guru when he says: "He who possesses the knowledge (gyan) of God, can be called a True Guru; says Nanak a disciple can achieve liberation from the world when such a Guru puts him on the way of love and praises of God"—*Sat purakh jin jaania Satgur tiska naon; Tis kai sang Sikh adhrhai Nanak har gun gao—(Sukhmani)*.

The word "Guru" has become very common and any teacher, temporal or spiritual is being called a Guru. But in its highest sense, as used in the vocabulary of Sikh religion, a Guru is one whose advent in this world takes place with the authority of God Almighty sends from time to time a Guru with a mission to spread Dharma or righteousness in the world. Guru Nanak said: "God

Almighty called me, an idler, to His Court of Truth; He gave me the mission of life to sing His praises and spread His worship in the world"—*Majh Var*.

Guru Nanak's enlightened spirit worked in ten bodies upto Guru Gobind Singh, to carry out the divine mission.

A Guru can also be called a Saint, Bhagat or man of God, but not the vice versa. A Saint, Bhagat or man of God is not a Guru even though he also is devoted to God and free to a great extent from *Haumai* but he rises from manhood towards God and is not invested with any authority from God. If any of the present day so called Gurus are doing a job as a Saint, Bhagat, or man of God and spreading God worship in the world their activities are certainly praiseworthy.

But the difficulty is that most of such Gurus are not free from selfishness or *Haumai*. They are desperately after their own comforts, wealth and fame. They are not satisfied with the status of a saint of God and assume a higher status of Guruship. If so many saints of God had worked in the world without selfishness, the world would certainly have been better than what it is now. But when the so called Gurus are full of selfishness, the disciples cannot be otherwise. In fact, selfishness or the evil of *Haumai* is on top and this is the dangerous malady afflicting the majority of human beings at all levels—ministers, politicians, officials, businessmen etc.

The greatest lifework of Guru Arjan Dev was the compilation of the volume of *Adi Granth*. Two things, on which highest emphasis is given in this volume, are remembrance of God's Name and avoiding the evil of *Haumai*. A human being, by his very nature, flows down towards evil more readily than towards God. He needs a True Guru.

From Guru Nanak to Guru Gobind Singh, all Sikh Gurus performed the divine job assigned to them. Guru Arjan Dev and Guru Tegh Bahadur sacrificed their lives. Guru Gobind Singh sacrificed his father, mother, all his four sons and then himself at Nanded in Deccan. All the Gurus never cared for their own comforts and were free from *Haumai*.

The first five Gurus, it appears, were ordained to produce a book of scripture which may contain all the spiritual guidance needed by human beings for liberation from the world, and all of them contributed their spiritual compositions for such a scripture. The latter five Gurus, as is evident from their work, did the main job of creating a strong

Guru Arjan Dev's mind was saturated with the realisation of God's Will and by his sacrifice for the cause of righteousness he has left his footprints on the sands of time and a great lesson for the world that a True Guru is he, who is altogether free from the evil of "Haumai".

organisation of saint-soldiers who may be in a position to stand with dignity in this world and propagate the guidance contained in the volume of the *Adi Granth*, even though Guru Tegh Bahadur also added his contribution to that volume. That guidance, with its twin most important principles, worship of God and suppression of *Haumai*, is the dire need of the world.

Guru Gobind Singh, before his physical departure from the world, completed both the main jobs undertaken by his predecessor Gurus. He completed the volume of *Adi Granth* by adding therein the compositions of Guru Tegh Bahadur. He also completed the formation of the strong organisation of saint-soldiers, the Khalsa Panth, on the Baisakhi day of the year 1699 A.D. The five Sikhs, who offered the sacrifice of their lives on that day, were full of two convictions. Firstly they were observing the light of God realisation in

The Ideal Of Guru Granth And Guru Panth

in his *Rehnama* the last injunction which Guru Gobind Singh gave to the Sikhs. "By the Will of God Almighty the Khalsa Panth is established; All Sikhs are ordained to accept Granth Sahib as their Guru, and 'Guru Khalsa' as his physical body" (*Mahan Kosh*, p. 596.)

Ever since the volume of *Guru Granth Sahib* was compiled by Guru Arjan Dev, he used to show great respect to it by resting at a lower place and all subsequent Gurus also treated the volume as deserving full respect. They held the simple but most logical principle that their teachings in the form of their words carried all value, not their physical mortal bodies.

Sikhs.

Firstly, the Namdharis believe that a living Guru, not a book of scripture, is always essential to guide human beings to God while according to them, the Sikhs believe that only Gurus' words or shabad, and not a living Guru, can be a True Guru.

Secondly the Namdharis believe that Guru Gobind Singh did not transfer Guruship to *Guru Granth Sahib* but to Baba Balak Singh whom they believe as their 11th Guru in the line of the Sikh Gurus.

Regarding the first point that a living Guru is always essential, the Sikhs hold that a True Guru is sent by God from time to time whether he is

social evils like dowry are deprecated and marital relations between man and woman are raised to a sacred bond of love and devotion; on the other hand that simile is carried to relation of love and devotion between man and God. The increase of human race and race of such devoted persons continues in all ages, not of the Gurus themselves.

The second point of Namdhari authors is that Guru Gobind Singh did not die in 1708 A.D. at Nanded, but lived as Baba Ajaipal Singh at Nabha and transferred his Guruship to Baba Balak Singh whom they treat as their 11th Guru. Both these contentions are mere perversion of history.

Baba Ajaipal Singh was a Sikh of Guru Gobind Singh, not Guru himself. Bhai Kahn Singh of Nabha writes, "Baba Ajaipal Singh called himself a Sikh... He had received Amrit from Guru Gobind Singh. I firmly believe that just before his death, Guru Gobind Singh declared *Guru Granth Sahib* as the everlasting future Guru and he did not continue any line of living Gurus"—*Guru pad nirnai—Bhai Jodh Singh*, p. 130.

Baba Balak Singh was born in 1799 A.D., 91 years after the death of Guru Gobind Singh and Baba Ram Singh, the 12th Guru of Namdharis was born in 1815 A.D. Both may be treated as Saints of God but not Gurus. In fact, Baba Ram Singh was also a great patriot who played a pioneering part in Indian struggle for freedom against the British and started the non-cooperation movement much before Mahatma Gandhi came on the Indian scene, but he never called himself Guru.

If the Namdharis and other splinter sects of Sikhs, who believe in ten Sikh Gurus and quote extensively the hymns of *Guru Granth Sahib*, concentrate on the main task which is stressed most in *Guru Granth Sahib* that is devotion to One God, that could bring immense good to the world. The previous Avatars and Prophets have also been stressing the same. But if our world is woefully lacking in anything, it is worship of One Common God while worship of personalities is in full swing.

In Hindu temples idols of personalities are being worshipped every where and the majority of worshippers never rise higher to realize formless God in Sudras or Harijans. The

The Sikhs pray to God everyday for the welfare of the entire mankind "Sarbat Ka Bhala". To achieve this, they must, therefore, first complete the structure of 'Guru Panth' which is the instrument to propagate the teachings contained in *Guru Granth Sahib*.

Guru Gobind Singh and were understanding that his call in the name of Dharma meant spreading God worship in the world. Secondly, the five had eliminated from their minds all self-interest and were ready to die for Dharma. The history is well known that Guru Gobind Singh himself bowed before such five Beloved Sikhs, as they were the specimen of the Khalsa the Sikh Gurus wanted to create. The Guru said "Khalsa is my own special form; I continue to live in the Khalsa"—*Sarb Loh*.

Subsequently in the year 1708 A.D. when the time came for physical departure of Guru Gobind Singh from this world, he bequeathed his Guruship in two ways. Overwhelming evidence of recorded words of history as well as of those Sikhs who were closely connected with Guru Gobind Singh's life such as Bhai Prehlah Singh, Bhai Chaaupa Singh, Bhai Daya Singh, Bhai Nand Lal and others, exists which clearly shows that *Guru Granth Sahib*, as the repository of Guru's spirit, was declared as the everlasting future Guru of the Sikhs, while the Khalsa constituted the everlasting physical body of the Guru, in which the Guru said he continued to live.

To give only one quotation, Bhai Prehlah Singh records

One great endeavour of all the Sikh Gurus was to pull back and reduce the importance of their physical selves in favour of the importance of worship of God, devotion to Him, remembrance of His Name, the things which are emphasised most in the contents of *Guru Granth Sahib*. Ultimately, this reduction and withdrawal of physical selves was complete and *Guru Granth Sahib* became the Guru containing all their teachings but not prone to seeking anything like wealth, power, pride etc. for self or in other words not prone to any sense of *Haumai*.

It is also evident that *Guru Khalsa* or *Guru Panth* was intended to be an integral part of the legacy of Guruship left by Guru Gobind Singh. The Five Beloved Ones, as ideal Sikhs; saints and soldiers were to be leaders of the Sikhs. They and other good Sikhs, saints and the entire Khalsa were also intended to interpret and propagate the teachings of the Gurus contained in *Guru Granth Sahib*.

Recently two books have been brought out by Namdhari sect of the Sikhs entitled *Satgur tis ka naon* and *Purukh Guru*. In these books two main points are highlighted as constituting the difference between Namdharis and the main stream of the

called a Guru, Avtar or Prophet, Guru Nanak was sent by God and his spirit worked in ten lives upto Guru Gobind Singh. To say that a living Guru is always essential is to say something which is impossible. It is not in the hands of man to manufacture a True Guru or acquire one from the market place just as other articles of household which are essential for life are acquired. Rama, Krishna, Jesus Christ, Mohammad and others have been coming to the world from time to time as Avatars and Prophets with authority from God but there could not be a second Rama or Krishna, a second Christ, a second Mohammad.

It has never been possible to have a continuous line of Avatars and Prophets for all times.

The Namdhari authors, Shri Amar Bharti and Shri Mehr Singh, have quoted in proof of this contention of theirs, a line from *Guru Granth Sahib*, *jug jug peeri chalai Satgur ki jinni gurmukh naam dhiaaia*. But this only means "In every age the race of those devoted human beings (Gurmukhs), who worship God with the guidance of a True Guru, is increased". This line is part of a long hymn of Guru Ram Das wherein, on the one hand

Western religions are even more devoted to personalities and, therefore, during the last several centuries they have been giving highest importance and priority to one job and that is to convert others to have faith in the personalities of their Prophets whom they believe as the greatest and truest.

Personalities are many while God is one and higher devotion to many has created religious divisions and conflicts. Instead of *Nam-simrin*, now it is *Man-simnin*.

Some splinter sects of Sikhs have also joined this race and are desperately in search of places of importance and pride for personalities whom they treat as Gurus. It should not be surprising, therefore, if in our world of today we find the darkness of selfishness and evil every where while the light of noble qualities of truth, justice, mercy etc. which comes through *Nam-simrin* is conspicuous by its absence.

For such conditions, perhaps the greatest responsibility lies on the mainstream of Sikhs themselves. So far they have not even completed the structure which Guru Gobind Singh had envisaged for them. While they rightly accept Guru Granth as their everlasting Guru, they have not cared to set up the everlasting institution of 'Guru Panth' along with the Akal Takht, Amritsar, which is the highest seat of their religious authority.

Should the present Sikh leadership at Amritsar which have recently presented a degrading picture of group rivalry and selfishness, be treated as 'Guru Panth'? Such leadership is meant for Gurdwara management but has been running after Ministers of Central Government to seek the assistance of Government, police and magistracy even for management of the sacred Gurdwaras by enactment of an All India Gurdwara Act. Perhaps they are not content with corruption and set back to Sikh way of life caused by the existing Gurdwara Acts of Punjab and Delhi.

Time has come that we Sikhs should now turn, not to any Minister, but Guru Gobind Singh and seek his blessings that we may complete the structure of 'Guru Panth'. The entire Khalsa of the whole world is the body of 'Guru Panth' and the 'Panj Piyaras' are to be its head. This head should be constituted by Five Best Sikhs selected from the entire world under a suitable plan.

We have before us the example of Catholic Christians, who have selected their religious head, the Pope, from amongst Christians of the whole world. For the Sikhs it should not be impossible to have 'Panj Piaras'

as envisaged by Guru Gobind Singh himself. In fact, a suitable plan for this purpose has already been published by Kendri Sri Guru Singh Sabha in its pamphlet no. 3/77 entitled 'A Plan for Sikh Reorganisation'. Many Sikh scholars have commended that plan.

For instance the eminent scholar Sardar Kapur Singh, Ex. I.C.S. has termed it as 'Excellent Plan'.

The 'Panj Piaras' will be the right leadership for *chardi kala* of Khalsa Panth. They will also be an institution of 'Brotherhood of Man' composed of selfless good brothers like, and with inspiration from Bhai Dyaa Singh, Bhai Dharam Singh and the rest there. They will be in a better position to bring about 'Fatherhood of God' in the

world than the self-seeking modern pseudo Gurus.

The Sikhs pray to God every day for welfare of the entire mankind *Sarbat Ka Bhala*. To achieve this, they must, therefore, first complete the structure of 'Guru Panth' which is the

instrument to propagate the teachings contained in Guru Granth Sahib. Those teachings can establish God worship in the world and that, in turn, can bring about the welfare of the entire humanity.

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A musical function titled, "Banuri", was organized in the premises of the Sangeet Natak Akademi, New Delhi, from 2nd March to 7th March this year. It was a presentation by a society called, "Raag Rang", in collaboration with the Sangeet Natak Akademi and the Sahitya Kala Parishad. In the brochure brought out for the festival, the object is stated, "to discuss and demonstrate the influence of Vaishnavism and Sufism on Indian dance and music".

The evening programmes included some well known maestros who gave performances of classical music and dance at the nearby Kamini Hall, for six evenings. The symposiums were confined to three morning sessions only, as under :

3-3-1980—Sufism

4-3-1980—Vaishnavism

5-3-1980—Summing up

Shabad Kirtan was not included in the programme listed in the brochure. It seems to have occurred to the organizers later, and a supplementary leaflet was hurriedly typed out and distributed to the audience on 5-3-1980 announcing the programme for 6-3-1980, as follows :

Dr. Ajit Singh—Lecture and Demonstration on Shabad Kirtan.

Bhai Avtar Singh and Party—Shabad Kirtan. Both of them did commendable service in enlightening the small audience regarding the basic principles of Shabad Kirtan.

But what would undoubtedly irk the sentiments of the Sikhs is a para in an unsigned article in the brochure which reads :

"Besides there are other forms, such as the Shabad Kirtan of the Sikhs, which has been highly influenced by Sufistic experiences, and Vaishnavite song forms from South India, such as the compositions of Annamacharya, Ramdas, and the Tamil poetess Andal."

The Sufis sang Qawwalies, where the aim is to produce a feeling of "Wajad", that is : intense spiritual commotion, which can even force tears from the eyes of the listeners. Not only the heart, but the whole body is caused to reverberate with accented rhythmic beats of the drum and vigorous clapping by a chorus of gesticulating singers. There is no trace of such vociferous singing by the traditional ragies. On the contrary, their aim is to project a peaceful atmosphere and create a feeling of "Aanand", or spiritual bliss in the minds of the Sangat, without causing excitement.

Similarly, Vaishnavite singing of Bhajans by a group of devotees is accompanied by loud beating of drums, wooden clappers and iron tongs. The rhythmic beats predominate because their worship is based on dancing in front of the deity. Ecstatic devotional fervour is

generated, but hardly any moment of tranquillity. While on the contrary reposeful melody prevails over subdued rhythmic beats as we hear Gurbani Kirtan performed by the traditional ragies. Hand-clapping, dancing even gesticulating are taboo in a Gurdwara.

There is no trace of Sufi or Vaishnavite music in Gurbani Kirtan. It is probable that the Gurus of the Sikhs may have never heard even the names of Saint Annamacharya or the Tamil poetess Andal. South Indian languages and music are so different from the north Indian languages and music that not even an inkling of their elements can be imbibed on hearing them off and on. That is why that even after 30 years of strenuous efforts by the Govt. of India at integration of the two systems, there have remained poles apart. It has taken a century of sustained hearing of western music that some of us are now able to appreciate western music to some extent.

Guru Nanak Sahib though belonging to Bedi clan displayed an independent bent of mind, when he refused to be invested with the Janeau (sacred thread) by a Brahmin, while the Guru was only in his early teens. There are many such examples particularly his not joining in the Aarti being performed at the temple in Puri. Hence it is only just and fair to conclude that he evolved his own music for the Shabads he composed.

Some would like us to believe that Shabad Kirtan was tinged by Dhrupad form of singing. The word Dhrupad is derived from Dhruva-pada, which means dramatic song. It was evolved from a folk song prevalent in villages around Gwalior during the reign of Raja Man Singh Tomar, after Guru Nanak Sahib. But it did not become known until Mian Tan Sen sang it during the reign of Akbar at Fatehpur Sekri, near Agra. Guru Arjan Sahib was by then busy compiling the Banies of his predecessors. It would be wrong to think that Guru Arjan Sahib would have changed the forms and style of Shabad Kirtan of the previous Gurus, since they all meticulously followed the guidelines set by Guru Nanak. They even adopted "Nanak", as their Pen-Names. Besides, Bhai Mardana had already established a Gharna with its own exclusive style of preforming Shabad Kirtan, which was maintained in all its purity by a large number of Rababies including the well-known, Bhaies Sata and Blawand, during the reign of Guru Arjan Sahib.

Dhrupad form never became

popular with the singers or the listeners. Herbert Popley wrote in his popular book :

"It (Dhrupad) is very exacting, demanding a voice of the large compass of about three octaves. The man who has the strength of five he-buffaloes, let that man sing Dhrupad", runs an old saying."

Besides, Dhrupad is traditionally rendered only in a few selected talas, such as, Rupak-tala, Chau-tala and Dhima-tala. So it is the exclusive preserve of the maestros. Only Dholak is used for marking time with open hand and even in three days Tabla (Jodi) is never used. But there is an oral tradition among the ragies that Jodi was evolved in the Darbar of Guru Arjan Sahib. Surely, the Guru Sahib would not have allowed this innovation if Dhrupad had then been in vogue at his Darbar. Hence we can affirm that Dhrupad had nothing to do with Shabad Kirtan. Its texts mostly in Sanskrit and its music is so austere that most of the listeners would jump out of the nearest window whenever Dhrupad is announced as the next item at a concert. Dhrupad was composed both in spiritual and secular texts and Tan Sen was accused for bringing it to a low level of profanity for pleasing the Moghal King and his courtiers. It has always remained a museum piece that is why you can hardly find any exponent of this genre except Dagar family, and few others.

Indeed, Dhrupad was not relished by the public at large at any time. That is why Kheyal form was evolved, after the period of the Gurus, to impart beauty and lightness which could go better with the discriminating listeners. It was exclusively for secular mehfils. Complete freedom to the maestro and luxuriant use of decorative devices by them caused mutilation of the words. For the Sikhs accurate pronunciation of the holy Words is most essential. Hence Shabads could not be sung in this Kheyal form. Some other semi-classical forms such as Thumri, Dadra and Tappa were evolved during the nineteenth century at the court of Nawab Wajid Ali Shah in Lucknow. It is unfortunate that these forms are also used for Bhajans, but the Sikh tradition has kept to the narrow path shown by the Gurus.

It is amply borne out from the sayings of the Gurus that their words enveloped in divine music were directly inspired from Wahe-Guru.

Chaitanya Deva has appropriately stated the quality of Shabad Kirtan in his book,

Indian Music :

"In singing these (Shabads) there is scrupulous avoidance of musical complexities...Set to a definite tala, and when heard especially in a Gurdwara, Shabad Kirtan has a tender appeal of its own."

That is how traditional ragies like the late Bhai Gopal Singh could generate optimum spiritual feelings in the audience that their eyes were suffused with divine dew. Yet he used no tans, sargam singing, or other gaudy flourishes.

It is further stated in the brochure :

"A major festival on the Bhakti theme in music and dance of the Eastern regions of India is expected to be held at Manipur. Similarly a Festival of Kirtan of the Western regions comprising Gujarat, Rajasthan, and Maharashtra is proposed to be organised at Ahmedabad. At Bangalore the Akademi has plans to have a similar Festival on the Harikatha form in Kannada, Tamil, Telugu as well as Marathi."

Shabad Kirtan is not included in the above programme. This is so because in the absence of any Gurbani Kirtan Akademi under the control of the S.G.P.C. the organisers of "Raag Rang" and the Sangeet Natak Akademi do not know to whom they should approach for enlightenment on the distinctive features of Shabad Kirtan. Even the foundation stone of the Akademi has not been laid so far, in spite of repeated promises made by the custodians of our faith for the last six years or more! It is high time that the Secretary of the S.G.P.C. contacted the organisations concerned for organising a festival on Shabad Kirtan in the Punjab also. It may be mentioned that Raja Bhalindra Singh of Patiala is the Patron-in-Chief & Chairman of "Raag Rang", and there are some other influential Sikhs also associated with this organization.

Another point of interest is that the UNESCO had fixed October one each year as : "International Music Day". The object is that the musicians of all denominations should assemble in various towns on that day to discuss their problems. It would be appropriate that the ragies as a class should also get together on first October each year for the purpose. The first function of the "International Music Day", was held in most towns of the world on first October, 1975. More details in this respect, can be obtained from The National Centre for the Performing Arts, Nariman Point, Bombay.

The Candle: The Radiance

By : Giani Gurbachan Singh, Dehradun

*Koi an milavai mera pritam piara haun tis paih ap vechain
Darsan Har dekhani kai tain
Kripa karainh ta satgur melainh Har Har nam dhiain
Je sukh dehn ta tujhaih aradhin dukh bhi tujhai dhiain
Je bhukh dehn ta it hi rajan dukh wich sukh manain
Tan man kai kat sabh arpin wich agni ap jalain
Pakha pherin pani dhowan jo devainh so khain
Nanak garib dhainh paiya duarai Har mel lai hu wadi ai*

The Grace !

Whoso brings about my meeting with the Beloved,
Unto him I sell out myself !
Just for a glance of the Lord, yea !
If Thou be merciful to me,
And get me in touch with the Satguru,
Ever and ever I contemplate Thee, Lord !
If Thou keepest me in comfort,
I contemplate but Thee;
In pain, too, I concentrate on Thee alone !
If Thou keepest me hungry,
I am fulfilled even then :
In pain do I enjoy pleasure !
I offer my body and my mind bit by bit.
In fire I consume myself !
I rock fan, I fetch water,
And eat what Thou givest me !
Prostrate at Thy door,
Lies Nanak, the humble, O Lord,
Own him up out of sheer Grace !

Guru Arjan Dev was the torch bearer of his Master. Nay, when light blends with light, it is all light. No ending, no beginning all but light !

Guru Arjun Dev was Guru Nanak Dev. All you can say is that now the Guru set forth to share in the lot of his countrymen at the hands of Babar's hordes. And, now he proceeded to Lahore to face Jehangir's vengeance and wrath against what the Emperor had been made to believe "was a shop of falsehood, duping even the uninformed Momins".

Neither of the onslaughts, as history bears out, could, however, eclipse the Sun and the light ultimately shone forth rending asunder the clouds of barbaric fanaticism and bigotry.

A horrified world witnessed the candle, the 5th Guru Nanak, melting and shedding light from within a boiling cauldron, atop a red-hot iron plate and from beneath the showerings of burning sands. A sight too gruesome for the eyes to see or the lips to narrate. But the process had actually had a beginning much earlier than that.

The Guru was yet a child. He was sent to Lahore to attend the marriage of a relative. He had extremely endeared himself to the Sangat, there, due to his sweet illuminating ways. Nevertheless, his own inner self was crying like a Chatrik, the wings of his longings fluttering with pangs of burning separation, till he got back into the arms of his beloved Guru-father, the 4th Guru Nanak.

His elder brother grew jealous of him when the Guru succeeded his father. All that counted with the former was the inflow of money offered by the devotees. He not only saw to it that nothing reached the Guru, but even forced his exit from Amritsar to the nearby Wadali.

The Guru kept peacefully poised as a candle is whether it were the days of privation and hunger, or of affluence and abundance on his return to Amritsar.

"How does it add to my glory if you make me sit on a throne", he said to his God, "What does it take away from me even if you reduce me to a beggar !"

Light he shed, melting his

wax. He shone and he danced as the particles in the flame of his Master's torch did.

The construction of the Hari Mandir not by then the temple of the dazzling gild, mind, it and the holy tank around was on. The Guru sang "Himself has the Hari come to lend a helping hand in this task of the saints". Someone, like me, conjectured the Guru must have seen God, one of these days, in the human form, carrying a basket over His head and working as a labourer, there. Oh, only a melting candle in its own light could see whether God in human form had come down to take part in that holy Yajna, or that whole surrounding of sacrifice and devotion had risen itself to celestial godlihood !

Who knows whether the particles danced to the tune of the Flame or the Flame danced with the particles ?

In any case, the whole fibre of the Guru danced as he sang, "Mother, sweet are Guru's feet ! Through great good fortune God blesses one with them : fruition of myriad rewards only brings a gleam of Guru's vision !"

People flock from all sides to have a vision of Guru Arjan Dev. Where is he to be found ? Fanning air over the sleeping pilgrims to himself, or pressing their tired limbs in their sleep, or even looking after their shoes after their entry into the precincts where he is expected to be !

Was he not teaching his devotees that he saw and served the Guru as much in their own midst as they sought Him in him ? Was he not laying the foundation of the postulate of

"Ape Gur Chela"—himself the Guru and the disciple—enunciated by the Tenth Master on the Baisakhi of 1699 when he begged the Five Beloved Ones to baptise him in the very manner he had himself baptised them just before ?

That is what one is compelled to read in his sending Mata Ganga to Bhai Budha for prayer for the boon of a son. That is how one can possibly interpret his letting Bhai Kamla's spontaneous shout from the road side to supersede his own blessings for the success of a Sikh's brick kiln. And who was Bhai Manjh standing in the water deep down a well with a bundle of firewood for the langar upheld dry over his head, if not Guru Arjan Dev himself ?

He had certainly melted away his wax, his individuated selfhood, when while dictating the Word, the Guru Granth Sahib, to Bhai Gur Das, he sat lower than where the scribe did. How otherwise could he have illumined the human soul with this Light of the Word ?

Most of the troubles of the Panth would be over if we learn to own the Guru's selfless humility, if we get out of the splitting suffocating noose of the grandiose personality cult. Yea, if, as one man, we rally round Guru Granth Sahib as the focal pivotal centre of all our temporal as well as spiritual objectives. Surely, Guru Arjun Dev did so long before the Tenth Master installed our Scriptures as our Guru !

There are scores of hymns in the Guru Granth Sahib expressing gratitude to Akal Purkh on the birth of Guru Hargobind, on his recovery from small pox as well on the completion of the Hari Mandir and Sarovar at Amritsar. But all this because, to borrow from the Guru's own words, thereby, *Dharam Kala Har Bandh Bahali*, God has established His spiritual dispensation. On the completion of the stupendous task of compilation of Guru Granth Sahib, all that the Guru had to say was *Tera kita jato nahin mainun jog kitoi*, I fail to realise what You have done unto me in rendering me fit (for this job).

Whereas all this and, perhaps, much more the Guru had to address to his God, what we can lay at his feet is, to borrow again from his Sukhmani, *Brham Giani ki gat Brham Giani janai*, only a God-awakened can realise the stature of a God-awakened.

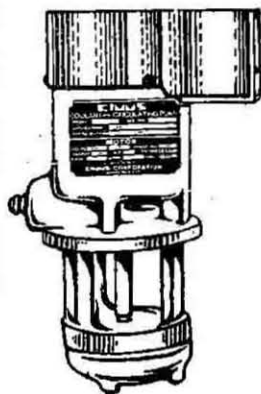
But will anything please the Guru more, and could our homage to him be more effectively factual than that we lead a life as he wanted us to lead. That we do all we can to deserve the tribute paid to us by the Tenth Master : *Khalsa mera rup hai khas*, in my own very image is the Khalsa cast !

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Need Of Establishing Federation Of Sikh Societies Of Canada

(From Our Correspondent)

The Sikh conference sponsored by the Ottawa Sikh Society was held at Charleton University Conference Centre from 16th to 18th May, 1980. About 400 delegates from Canada and USA participated in the deliberations. Two special guests invited from abroad were Dr. Gobind Singh Mansukhani of London and Prof. Pritam Singh Gill of Jullundur. The first evening was utilised for registration and reception of guests and informal communication among the participants.

The inaugural session began on 17th May at Southam Hall, with the Sikh prayer. Dr. Harpal Singh Buttar welcomed the delegates. Dr. Bakshish Singh Samagh, Chairman of working committee, dwelt on the need of promoting better understanding between Sikhs and other communities.

The inaugural address was delivered by Mr. P.G.L. Fairweather, Chief Commissioner, Human Rights Commission, Ottawa. The Key-note Address was presented by Dr. J.W. Spellman, Head of the Institute of Asian Culture, University of Windsor. He elaborated the idea of the Canadian mosaic in contrast to the American concept of the melting pot of multi-racial culture. He affirmed that all cultures were a part of the Canadian identity.

The second session was devoted to the theme of "Evolution of Sikhs in Canada". Dr. G.S. Paul dealt with the three phases of Sikh immigration to Canada:— (i) Struggle for existence; (ii) Participation stage (1954—70); (iii) Settlement of Sikhs. Prof. J. O'Connell dwelt on the State of Sikh Studies in Canada and the need of research in their problems. Dr. Sukhmandar Singh spoke on the richness and effectiveness of the Sikh way of life. Dr. Balwant Singh of Lewisburg stressed the need for more studies of Sikh theology and Values.

The third session was devoted to the preservation of Sikh heritage. Dr. Gobind Singh threw light on the philosophical and spiritual concepts of Sikhism and their application to the problems of living. The interacting between what he called the Five S's of Sikhism—*Sewa*, *Sadachar*, *Sadh-Sangat*, *Sangeet* and *Simran*—resulted in the integration and fulfilment of human personality. He affirmed that the gulf between man's words and deeds led to imbalance and tension. Dr. Amarjit Singh Sethi spoke on the spiritual consciousness in Sikhism and the contribution of *Nam-Simaran* to personal and social happiness in modern society.

Prof. Pritam Singh Gill spoke on the heritage of Sikh culture. He mentioned the components of Sikh culture—its egalitarian society, its moral values and the treasure of fine arts and pleaded for the understanding and development of the Sikh heritage. Sardar Navtej Singh spoke on the concept of *Chardi kala* and its effective response to the crises posed by modern technology. Dr. Gurnam Singh Khullar dwelt on Sikh Culture which he thought was the embodiment of the best of the cultures of the east and the west.

The fourth session was devoted to "Sikhs Today". Dr. M.L. Handa dwelt on the vocal and visible ethnicity of

the Sikhs and their struggle for retaining their identity and culture in an alien environment. He pleaded for a united and collective approach and criticised factionalism and party politics. Mrs. Avtar Kaur Khalsa dwelt on the sacrifices and sufferings of Sikh women in defence of their rights as settlers in Canada. She wanted more documentary-films on Sikh history and values to promote a better appreciation of Sikhism on the part of the host community.

The next day—18th May—was devoted to the problems of Sikh institutions and education of youth. Mr. Ralph Singh, an American Sikh, dwelt on the "Practical Aspects of Sikh Institutions". He regarded the gurdwara as a social, economic and political centre, where the problems of the community

could be considered. It continued to be a forum for rededication to Sikh values. Dr. J. O'Connell discussed the contribution of *Guru Ram Das Ashram* towards Sikh education and wanted the place of yoga in Sikhism to be defined and demarcated. Dr. Jarnail Singh spoke of the "Dynamism of Sikh Institutions" and wanted the gurdwaras to function as a centre of community-life.

Two ladies spoke on the education of Sikh children in Canada. Pushwant Kaur dwelt on the functions of *Simran* (hearing), *Manan* (reflection) and *Dhyan* (contemplation) in the teaching of Sikhism. Surjit Kaur Virdi spoke on the need of producing special literature for Sikh children.

The afternoon session was reserved for discussion of the guide-

(Continued on page 17)



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Martyrdom Of Guru Arjan

(Continued from page 6)

He says, "A Hindu named Arjan lived at Goindwal on the bank of river Beas in the garb of a saint and in ostentation. As a result many of the simple-minded Hindus as well as ignorant and foolish Muslims had been persuaded to adopt his way of living and he had raised aloft the standard of sainthood and holiness. He was called Guru. This business had flourished for three or four generations. For a long time it had been in my mind to put a stop to this vain affair (Dukan-e-Batil) or to bring him into the fold of Islam.

Jehangir's writing reveals the following important facts:

- i) The Guru lived both as a saint and in ostentation;
- ii) A large number of Hindus and Muslims were being attracted to this new faith for three or four generations;
- iii) The Guru professed only to be a saint or a holy man;
- iv) Jehangir wanted "to put a stop" to this vain affair or bring the Guru "into the fold of Islam".

Thus this great Emperor who is known to the world for his justice had a prejudiced mind and had pre-conceived idea of "putting a stop to this vain affair". It is clear that even if Guru Arjan had not blessed Khushro, Jehangir would have definitely stopped this vain affair. Since there was no question of the Guru going into the fold of Islam, death was waiting for him at the hands of this Ghazi.

After the revolt of Khushro was crushed and he was captured Jehangir wreaked his vengeance on his followers and supporters. The list of Khushro's supporters submitted to Jehangir contained the name of Guru Arjan. Jehangir writes in *Tuzak-i-Jehangir*, "I fully knew his (Guru Arjan's) heresies and I ordered that he should be brought into my presence, his house and children be made over to Murtaza Khan; his property be confiscated and he be put to death by torture.

It is said that Jehangir, in the first instance, had only fined him two lakhs of rupees and ordered him to expunge from the Adi Granth passages opposed to the Hindus and the Muslims. But to this the Guru replied:

"Whatever money, I have is for the poor, the friendless and the stranger. If thou asketh for money thou mayest take what I have, but if thou asketh for it by way of fine, I shall not give thee even a Kauri (shell), for a fine is imposed on wicked and worldly person, and not on priests and anchorites. And as to what thou hast said regarding the erasure

of hymns in the Granth Sahib, I cannot erase or alter an iota...The hymns which find a place in it are not disrespectful to any Hindu incarnation or Muhammadan prophet. It is certainly stated that prophets, priests, and incarnations are the hand-work of the Immortal God whose limit none can find. My main object is the spread of truth and destruction of falsehood, and if, in pursuance of this object, this perishable body must depart, I shall account it

great good fortune.

Torture

Mohsin Fani, the author of *Dabistan*, says, *Guru Arjan was tied in the burning sun over hot sand and was tortured. The severest heat of May overhead hot sand under him and boiling water poured on his bare body caused blisters all over.*

During one of the intermissions in the torture Guru Arjan was permitted to bathe in the cold water of the river Ravi flowing just below the fortress where he was kept prisoner. Repeating God's Name he had a dip but being exhausted and famished, the current bore

him beyond the reach of his tormentors. He was only 42 years old then—almost of the same age at which Guru Gobind Singh—the tenth Guru of the Sikhs also later died.

It may be noted that Khushro himself was also blinded and imprisoned. Subsequently he recovered his sight but not his liberty. He was destined to be a pawn in the political game and was ultimately disposed of under very tragic and suspicious circumstances.

According to Beni Prasad the martyrdom of Guru Arjan was a political execution. According to Sir Jadu Nath Sarkar, Guru Arjan had blessed Khushro and given him financial help. On Khushro's defeat the Guru was fined and on his refusal to pay the fine, he was imprisoned and tortured which were the usual punishments of revenue defaulters in those days.

Impact of Martyrdom

Guru Arjan's martyrdom was the first of the long series of religious persecution which the Sikhs suffered at the hands of the Mughal Emperors. Guru Arjan's son Guru Hargobind was also imprisoned by Jehangir. According to *Dabistan* he was imprisoned for twelve years for the non-payment of the fine imposed on his father. During the 27 years of Guru Arjan's ministry the Sikhs had become conscious of the fact that they were now neither Hindus, nor Muslims, but a separate community. After the martyrdom of Guru Arjan, the Sikhs resolved not to submit to any oppressions but to defend their rights by arms and there began the process of transformation of the Sikhs into a military power.

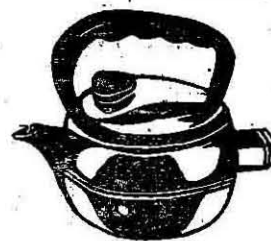
The death of Guru Arjan is thus considered a turning point in the development of the Sikh community. From that time onward there commenced the struggle which changed the whole character of this socio-religious movement. When eleven years old son of Guru Arjan took the seat of his father he girded round his waist two swords; one to symbolise spiritual power and the other temporal. He declared to his followers that he would welcome offerings of arms and horses. He built a small fortress Lohgarh in Amritsar and also built *Akal Takht*—the throne of the Timeless God where the congregation heard ballads exalting feats of heroism. Change in the complexion of the Sikh organisation was clearly visible.

The change came because Guru Arjan—a great saintly figure, an original thinker, illustrious poet; practical philosopher and a great organiser fell victim to the fanaticism of Jehangir. Today Jehangir lives only in the pages of history where as the entire Sikh community is a living monument of Guru Arjan.

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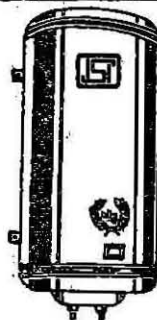
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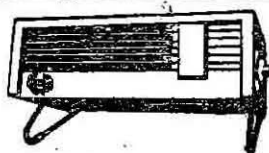
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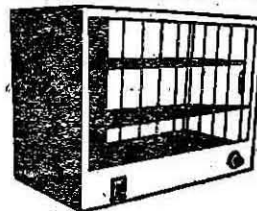
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OUR CHANDIGARH NEWSLETTER

Punjab's Political Scenario

By : Sardar Bharpur Singh

There has been a turn of events in Punjab in favour of Congress (I). The Akali Party headed by Sardar Parkash Singh Badal will now occupy the Opposition benches along with the C.P.I. and the C.P.(M) Party members and the Congress (I) members will occupy the Treasury benches.

There is no doubt that the Akali party along with its alliance partners viz. C.P.I. and C.P. (M) have given a good account of themselves in the elections and the Congress (I) have their majority—thinner than in any other of seven States where Congress (I) government has come into power in some case with absolute majority and in others with the dependable majority. The Akali party had given a good fight to the Congress (I) party—the papers are full of comments that if the Akali leaders had put up a united fight against the Congress (I) party, the results might have been different.

According to some reports there are signs of simmering disunity in the Congress (I) party—particularly between the old guards and the youth wing. The Akali party is now settled down as a united party without signs of factionalism and the C.P.I. and the C.P. (M) are adhering to their poll pact for the present. Nobody can predict whether there will be or not cases of floor crossing. The signs are that these cannot be ruled out entirely. The disgruntled are not likely to stick to their party if political and economic advantages come their way.

(Continued from page 15)

lines for the Constitution of the Federation of Sikh Societies of Canada. Sardar Gurcharan Singh made a tabular formulation of the aims and objectives of the proposed Federation with audio-visual aids. Sardar Rajinder Singh Ranga, the Chairman of the Session made useful suggestions for the establishment of the Federation. The representatives of Sikh gurdwaras and associations, who had received copies of the proposed constitution, wanted more time to study the details.

After much discussion, the gathering unanimously approved in principle the need of establishing a Federation for Canada and authorised the chairman to get the representatives of the various gurdwaras and societies together to consider the constitution and present it to the conference next year. It was decided to hold the next conference at Calgary.

In the circumstances Sardar Parkash Singh Badal is reported to be very alert and watchful and may be able to keep his party intact and weather all storms that are likely to arise in the next few weeks.

Sardar Darbara Singh

Sardar Darbara Singh is a seasoned soldier of the Congress who has spent many decades of loyal devotion to the Congress and after split to the Congress (I). He is a very mild mannered political leader who does not lose his equilibrium by sudden situations and sudden provocations. He will have to steer the State ship through many political whirlpools and through many economic whirlwinds. Time will show whether this aged (62) but experienced political leader will be able to satisfy the political aspirations, the political ambitions of the youth Congress (I) members who have now entered the assembly for the first time. They may be impatient, they may be ebullient but it will require the tactful handling of the political colts by Sardar Darbara Singh. His tenure of Chief Ministership may turn out to be a blessing if he can unify the energy and the utility of the youth wing to control the spiralling prices particularly of the essential commodities to the relief of poor sections of people and backward classes.

Task Before New Chief Minister

Sardar Darbara Singh will, without doubt, have to tackle many difficult problems—service problems—threats of strikes galore, processions of government servants passing through main streets crying *hai hai*. This does not give good impression of government and in the long run causes disaster. The second problem of prices—though an all India phenomenon, has its local bearings also. The commodity control, the market control, the availability of essential daily requirements of life are local problems and are the concern of the State Government, particularly of the Chief Minister and how he successfully tackles them will be seen in due course of time. The third problem which is no less important and perhaps is more important than all others is the ever mounting crime wave.

Law And Order Situation

Nobody can deny that the incidence of crime is rising in Punjab. The police force, no doubt, is headed by a very active and devoted Inspector

General of Police but the brunt of controlling and nipping the crime and criminals is the concern of local police everywhere. Their ability and their reputation on this account is at present at a low ebb. It will be indeed for Sardar Darbara Singh to infuse a new spirit of loyal and devoted work in all ranks of the police force to control crime, to rise above partisanship, not to succumb to political pressures in criminal cases. There is sufficient public dissatisfaction in the working of the law and order machinery—which incidentally has also its effect, its impact on market rates. If black marketing thrives under the very eyes of the police what can an average man do. So this will require careful thought and planning at the hands of or on behalf of the Chief Minister under his direct supervision. This does not mean that Sardar Darbara Singh in spite of political pre-occupations, solving political wranglings in and outside the party, will not handle the problems which face the common man both in urban & rural areas. Rural problems which deserve his immediate attention are the scarcity of electric power to run tube wells without the restrictions of time, the 'Khad' which quite often is passed on to the cultivators in an adulterated form and is to all intents and purposes useless. The diesel to run the tractors. There is no other item on which a cultivator has to waste so much time and feel quite frustrated as the non-availability of diesel oil. There is the question of reliable seed which not unoften is not fit for use and the hopes of good crops are broken.

Urban problems which are equally important if the Congress (I) is to enhance its prestige and popularity with the common citizen is the proper control of full scale reduction of consumer goods. The manufacturers of articles of common use create artificial scarcity by either lowering the production or by withholding stocks for some time for coming into the market and then letting the retailers and even the wholesalers create a panic and raise the prices. It is, therefore, for the Chief Minister to see that the manufacturers in this State carry on full production e.g. vanaspati, oil, sarson, soaps, detergents, etc. and above all fertilisers so that the prestige of the Congress (I) may not suffer.

The Akali Dal will certainly cooperate with the Congress (I) only in public interest viz. to give much needed relief to the very much harassed general public. Sardar Darbara Singh will, no doubt, accept the offer of Sardar Parkash Singh Badal that the latter will cooperate with the former to give as much relief to the general public in

the matter of supplies and prices as possible. No doubt much depends upon the Congress (I) ministers whom Sardar Darbara Singh puts in charge of key portfolios which touch the public every day. The popularity of the Congress (I) will not increase by confrontation with Akalis but by securing their goodwill, good faith in general public matters.

Court Notices

In the Court of Sh. B.L. Garg, D.J.S., Sub Judge, 1st Class, Delhi.

In the matter of application No. 252/80 from 1. Smt. Shanti Devi d/o Chet Ram Verma, w/o Bhonath Singh, Advocate, Palwal, District Gurgaon (Haryana), 2. Smt. Veer Wati d/o Chet Ram Verma, w/o Sh. Trilok Chand, 12-A, Nangli Razapur, P.O. Nizammuddin, New Delhi-13, 3. Smt. Jaswanti Devi d/o Chet Ram Verma, w/o Sh. Bhagwan Sahai, r/o Village & P.O. Dhikauli (Mawana), Dist. Meerut, U.P., 4. Smt. Thakri Devi wd/o Chet Ram Verma, r/o Village Sadarpur, P.O. Baraula, Dist. Ghaziabad (U.P.), for a Succession Certificate under Act XXXIX of 1935.

To All concerned

Whereas the above named applicant has applied for succession Certificate to this court under section 372 of the Indian Succession Act, 1925, in respect of debts/securities amounting to Rs. 20,778.39p said to be standing in the name of Sh. Chet Ram Verma deceased.

Whereas the 12th day of August, 1980 at 10 O'clock in the forenoon has been fixed for hearing of the application, notice is hereby given to all concerned.

Given under my hand and the seal of the court on this 29.5.80.

Sd/- Sub Judge, 1st Class, (Seal) Delhi.

In the Court, of Sh. B.L. Garg, D.J.S., Sub Judge, 1st Class, Delhi.

In the matter of application No. 349/80 from Smt. Harbans Kaur, wd/o Shri Late Gurbachan Singh, R/o 22/2A, Double Storeys, Prem Nagar, (Tehar II), New Delhi-110018, for a Succession Certificate under Act XXXIX of 1925.

To All Concerned.

Whereas the above named applicant has applied for succession Certificate to this court under section 372 of the Indian Succession Act, 1925, in respect of debts/securities amounting to Rs. 6626.00 said to be standing in the name of Shri Gurbachan Singh deceased.

Whereas the 19.8.80 at 10 O'clock in the forenoon has been fixed for hearing of the application, notice is hereby given to all concerned.

Given under my hand and the seal of the court on this 31.5.80.

Sd/- Sub-Judge, 1st Class, (Seal) Delhi.

Letters To The Editor

Assembly Elections

Sir, About these Assembly elections Mrs Indira Gandhi cried aloud that she must be given levers of power in States also to push up the progress of the country and that the States should have the same party's government as at the Centre and some of the voters ignored her misrule of Emergency, arrests of innocent persons tampering with the Constitution, price rise and lawlessness in the country etc., and obliged her and voted for Congress (I). The victory that she has got in these Assembly elections is not due to her popularity or charisma but the presence of so many opposition parties, and the voters thought that these parties were of no use. Moreover the Congress (I) spent huge sums, and the government controlled the elections by transferring key officials on a large scale and inserting their loyal men in their places and doing all sorts of wrong propaganda. These measures tilted the voting on Congress(I) side which got majority in eight States, excepting Tamil Nadu.

But even then the Congress(I) got less votes than the Opposition parties combined and their votes were entirely against it. Take the case of Punjab Congress (I) got 63 seats with 44.9% of the valid votes cast while the Opposition got 54 seats with 55.1% of votes. Even the Akalis got 37 seats with 26.92% of votes. In the last Lok Sabha election Congress (I) had got 52% votes, winning 12 seats out of 13. This shows considerable decline in the popularity of Congress (I) and that of Mrs Gandhi herself.

The Opposition has lost as there have been too many parties and too many candidates. Had there been only one candidate for one constituency the shape of things could be quite different.

Summing up Mrs Gandhi since the last Lok Sabha elections has been losing in popularity and utility. Her competence to rule may not be questioned but the imperious craving of her mind to become a dictator and bring in her own son along with her is surely harming her and the time may come when her own party men will give her their refusal to support her.

But the Opposition parties also have to learn. They should give up their fanciful dreams and selfishness and agree to work together. Unfortunately they have lost their leader Jai Prakash Narayan but they can depend upon J.B. Kriplani and person like Chagla, who has been very sincere to the country. Some

of the Opposition leaders will do well to give up active politics and some of the parties should at once be wound up if the Opposition is to exist and do well.

The country now is passing through a critical stage, the old guard not relinquishing and showing signs of sacrifice and the masses being quite helpless. For the future we have to depend upon now set of leaders, the youth of the country. Let them work hard, deserve and then desire. It is they who can save the country from misrule dictatorship, dynastic rule and disintegration.

—Professor Darbara Singh
Amritsar

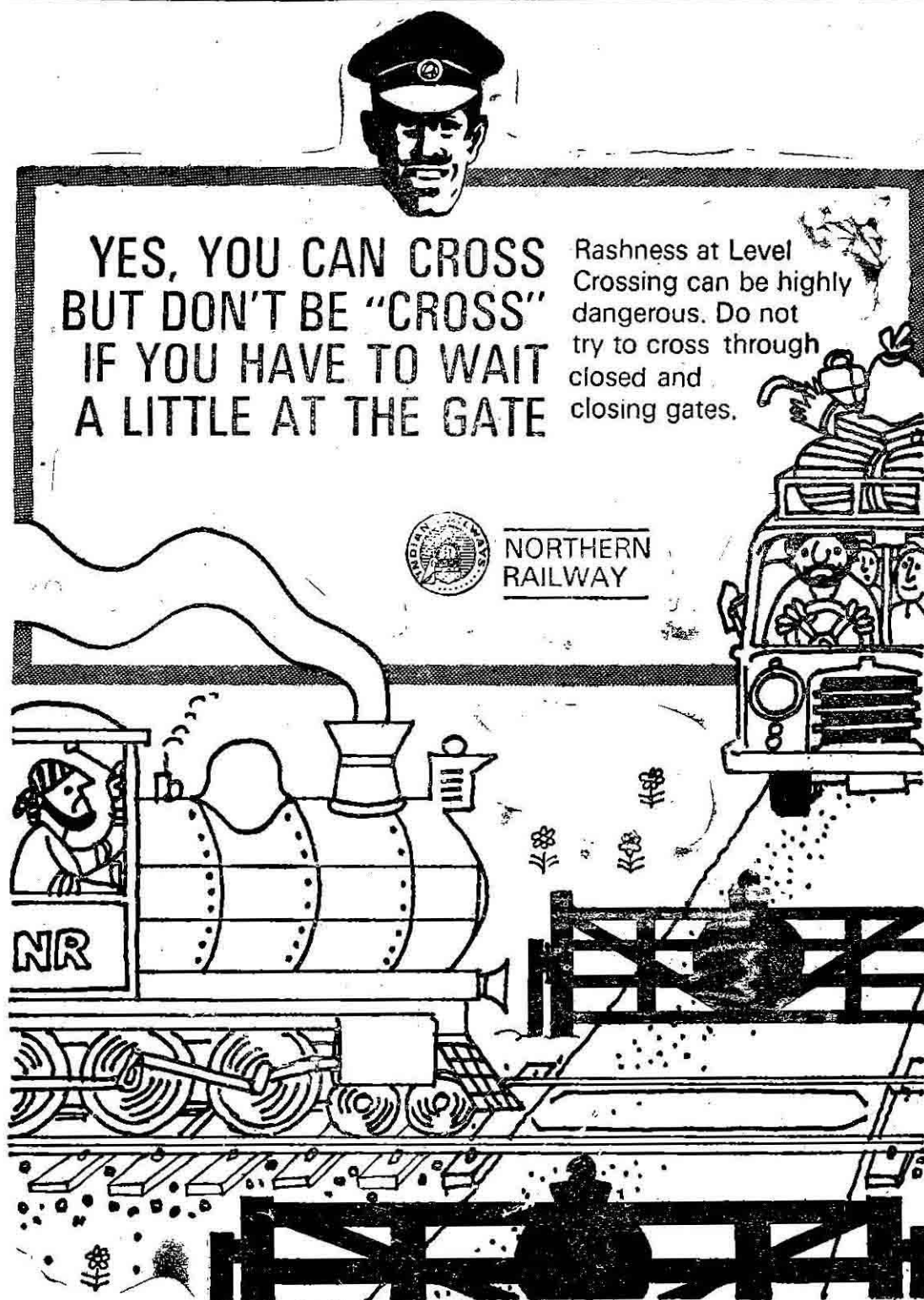
Training Camp At Paonta Sahib

In a press note Sardar Balwinderpal Singh, General Secretary (Student Wing) of Guru Gobind Singh Study Circle, Ludhiana, informs that the Annual Workers Training Camp of Study Circle will be held from 15th June to 22nd June, 1980 at Paonta Sahib district Sirmor (Himachal Pradesh) in which more than 200 workers from Punjab & other states will participate.

The inauguration of the Camp will be on 15th June by hoisting 'Kesri Nishan Sahib' and presenting Gaurd of Honour to Guru Granth Sahib. Dr. Jaswant Singh Neki, Director, P.G.I. will hoist the Kesri Nishan Sahib and Dr. Bhagat Singh, Vice Chancellor, Punjabi University will preside over the first session. Sardar Gurcharan Singh Tohra is also expected to attend and encourage the campers.

Prof. Piara Singh Padam,

Principal Surjit Singh Bhatia, Principal Harbhajan Singh, Prof. Ram Singh, Dr. Dalip Singh Deep, Prof. Bhagwant Singh Bir, Sardar Gurbax Singh Guide Giani Lal Singh, Prof. Inderjit Singh Wasu, Prof. Vikram Singh, Dr. Ajit Singh Sikka, Prof. Joginder Singh, Prof. Jaspal Singh, Dr. Darshan Singh, Sardar Prithipal Singh Kapoor, Principal Hardyal Singh, Principal Manjit Singh, Dr. Joginder Singh, Prof. Baljit Singh, Prof. Manjinder Kaur, Prof. Hardyal Singh, Prof. Gurdip Singh, Prof. H.S. Suri, Prof. Gurmohan Singh, S. Bhan Singh, Prof. Amarjit Singh Dua, Principal H.S. Pardesi, Prof. Gurmel Singh, Prof. Samsher Singh and many others will come to discuss and address on various aspects of Sikhism. To encourage the workers Shabad Recitation, Poems Recitation and competition will be held.



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